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Universalists and the New Reformation

WE liberals must not hug to our souls the comforting delusion that the distinction which Dr. Fosdick makes has no reference to us. Universalists stand in as much danger as Presbyterians of forgetting that a religion about Jesus is not the same thing as the religion of Jesus. True, clear, brave thinking also is a part of the religion of Jesus. Intellectually, we must get things straight. We must love God with mind as well as heart.

But a religion which exhausts itself affirming that Jesus held the doctrine of the unity of God, or the final salvation of all men, may be just as much a religion about Jesus as one which exhausts itself affirming that he was part of a trinity or that the wicked will burn forever in hell.

The solemn question of the new reformation, as pertinent for Universalists and Unitarians as for the so-called Orthodox, is whether we are concerned with expounding a theory or living a life.

From our Editorial "The New Reformation."

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

THE NEW REFORMATION

WE print in this issue an abstract of the sermon preached February 22, by Dr. Harry Emerson Fosdick, in the old First Presbyterian Church of New York. The newspapers describe the almost unparalleled interest taken in the event—many sitting around the pulpit, hundreds listening in the lobbies, other hundreds of students out in the yard catching the sermon through the open windows. They relate how a clergyman in the congregation met Dr. Fosdick at the foot of the pulpit steps after the sermon with the words: "You nailed your thesis to the church door this morning."

Because of his high standing, his wide influence and his position as representative of a great company of people in all Churches, what Dr. Fosdick said on this occasion is of almost unequaled significance and importance in Church history.

He stated an issue in the Christian Church which will not down. He declared his own position so unequivocally that perforce he becomes the leader of one side. The issue is between a religion about Jesus and the religion of Jesus.

The new movement is a new reformation to enthrone in the Church the religion of Jesus.

In order to be a Christian must one accept the creedalism, the denominationalism, the sacramentarianism, carried on in the name of Christ?

The Fundamentalist says "yes." Dr. Fosdick says "no."

"If a man should live out perfectly," Dr. Fosdick asks, "the ideals of the Sermon on the Mount, its inward companionship with God, its unsoiled integrity of soul, its unstinted magnanimity, its unbounded love, would he be a Christian?"

The Fundamentalist says "no." Dr. Fosdick says "yes." Unbelievable as it sounds, Dr. Fosdick declares in his sermon that a Fundamentalist went so far, recently, as to say, "Jesus himself was not a Christian."

"A vast, intricate, largely inadequate, and often positively false religion about Jesus" has intrenched itself powerfully in the Church.

The new reformation now sweeping over the country, of which Dr. Fosdick is the foremost representative, is attempting to wrest power from this old hierarchy and "recover for modern life the religion of Jesus."

To the Fundamentalists we must give credit for forcing the issue. They have tried to drive out of the schools and colleges and pulpits of the United States all men of the modern mind and spirit. They even have forced Fosdick out of his pulpit.

Unwittingly they have rendered a great service to modernism. They have started a movement the end of which a man would be foolish to predict.

The new reformation, as Dr. Fosdick says, may cleanse and purify the old Evangelical Churches and "carry them over into a new day." He prays that this may be the result. So do we. So do all right-minded men.

But the new reformation, he says, *"may have to split away from them as the Lutheran reformation had to split from the old Church."*

Whichever course it takes, the joyous thing is that the new reformation is under way and growing in power.

We Liberals must not hug to our souls the comforting delusion that the distinction which Dr. Fosdick makes has no reference to us. Universalists stand in as much danger as Presbyterians of forgetting that a religion about Jesus is not the same thing as the religion of Jesus.

True, clear, brave thinking also is a part of the religion of Jesus. Intellectually, we must get things straight. We must love God with mind as well as heart. But a religion which exhausts itself affirming that Jesus held the doctrine of the unity of God, or the final salvation of all men, may be just as much a religion about Jesus as one which exhausts itself affirming that he was part of a trinity or that the wicked will burn forever in hell.

The solemn question of the new reformation, as pertinent for Universalists and Unitarians as for the so-called Orthodox, is whether we are concerned with expounding a theory or living a life.

The call of the new movement, already articulate, is for a larger fellowship between the men and women who see the way of Jesus as the way of the Christian life.

So-called Liberals may help or may hinder the spread of the new reformation.

They may take a position of watchful waiting, as ignoble as that of human vultures at a shipwreck, to get prestige, wealth, numbers, or power from a division in the Christian ranks.

They may interfere with their belligerent egotism, their affirmations that they have been right from the beginning and the other fellow wrong, their demands that the men fighting this new battle for human freedom fight in their ranks or by their two-penny tactics.

Universalists, Unitarians and all Liberals outside so-called Evangelical ranks may help spread the new reformation: By insisting that the old Church keep its organization if it can. By creating the atmosphere of tolerance and love in which Fundamentalists and Liberals may work together if time proves this humanly possible. And by going on with our own tasks.

In the past these tasks have been distinctive. Now they are becoming the common tasks of a new movement. In this new day we will not help by dropping them, or doing them with less vigor because others are doing them, too.

On the contrary, real Universalists will take courage. They will preach the truth of the love that never fails with more zeal, enthusiasm and skill, with a better adaptation of the message to varying needs, and with a deeper yearning for mankind.

And in so far as they can apply that gospel of Jesus to their own lives, to all their institutions, and to all their denominational relations, they will make the largest contribution of all. Denominational projects like the Golden Rule Service Fund—carried on to help mankind without regard to race, creed or sect—are veritable incarnations of the spirit of this mighty new reformation.

On our desk are old Universalist tracts making these same distinctions that Dr. Fosdick now makes. On our shelves are Universalist books in which the fundamental propositions of the new reformation are all written down. There is hardly a Universalist church anywhere to which this epoch-making sermon to which we refer will come as a new thing. Perhaps it is true that One who sees all, sees that we have had some part in leading up to this great new day. Be that as it may, it is not the time now to be boasting about it, magnifying it, seeking to put our label on everybody, or claiming for ourselves alone credit which belongs to many agencies inside the Church and out.

By silence where silence is golden, by speech where speech will clarify, by unobtrusiveness, by aggressiveness, by courage, by patient waiting, by faith in God and man, by daily, hourly effort to make the way of Jesus our way, and the way of the world, Universalists may help spread this twentieth century reformation.

* *

THE SPECIAL GIFTS COMMITTEE

THE Special Gifts Committee is a sub-committee of the Five Year Program. It has the task of raising one million dollars for a service fund apart from the million dollars to be raised from quotas for the Five Year Program.

Note carefully our answers to the following questions which we have received:

1. From whom is it to be raised?

It is to be raised from wealthy Universalists and people outside the denomination who have come forward as volunteers to help us because of the unusual nature of this appeal. It is to be raised from sources where the contributions will not affect local Universalist churches and local financing.

2. For what is it to be used?

(*a*) Twenty-five per cent, mainly at the insistence of non-denominational contributors, will be devoted to denominational purposes in precisely the same ways as any other moneys received by the Trustees of the Universalist General Convention.

(*b*) Seventy-five per cent will be used for human welfare work outside the denomination, according to the best judgment of the Board of Trustees of the Universalist Convention. This may be for religious work, for emergency relief in a great disaster, for Red Cross work, in peace or war, for education, for preventive medicine, or for social service. It may be for none of these things, but for others which appear to be more fundamental or urgent. The resolution of our Board of Trustees accepting the fund states that "it shall be used without limit as to sect, creed, party or nationality." It further says: "The General Convention hereby expresses its purpose and determination to expend the general fund to promote social and international morality, peace and good will, and the application of the Golden Rule to individual and industrial life."

3. Is it to be funded or is the principal to be spent?

The plan is to raise and spend $200,000 a year for five years. Provision, however, is made to accept and hold in trust sums given for this purpose wherein it is provided that only the income shall be used.

4. Will any appeal be made to our churches as such for this fund?

There will not.

5. What part of this million dollars has Mr. Nash offered to give?

Mr. Nash has offered to give one-tenth of all sums raised up to the limit of the one million dollars aimed at. Thus, he will give ten thousand dollars of each one hundred thousand. Mr. Robert E. Hicks will do the same. Those two men alone provide for two hundred thousand of the million.

6. How is the expense of raising the fund met?

There will be no expense in raising this Service Fund or Golden Rule Fund to be charged to the fund. There will be no expense in raising the quotas under the Five Year Program to be charged to that fund. Men deeply interested in our denomination decided in advance that they could render a service by providing for all expense of administration. That is being done quietly and informally under the supervision of the Special Gifts Committee.

7. Is the Laymen's Committee for the Five Year Program raising one million dollars or two million dollars?

It is raising two million dollars—one million dollars from quotas laid on the churches, all to be used for denominational purposes, and one million dollars to be raised as stated in answer to Question 1 and to be used as stated in answer to Question 2.

8. Will the Special Gifts Committee solicit or encourage contributions to the Service Fund in sums less than one thousand dollars?

It will not. It operates on the theory that to do so might interfere with the raising of the other million dollar fund through the quotas.

9. Will it refuse contributions to this fund in amounts less than one thousand?

It will refuse no money contributed to any fund of the Universalist Church or for any work carried on under its auspices. It will administer such incidental contributions in exact compliance with the terms of the gift.

* *

FRANK AND ENCOURAGING

WE are pleased with all praise of the *Universalist Leader*, but do not take it too seriously.

We realize the kindness of men and their disposition to cheer a new man on. But we do not have to discount the following. It was absolutely honest.

There were present at the North Station, Boston, Judge Hill, Dr. Lowe and the Editor. There came up another prominent layman who was introduced, but in the hissing steam near by names could not be heard. The conversation drifted to church papers. "I take the *Congregationalist*," said the layman. "My wife was a Congregationalist. There is a real paper. It reaches out beyond the denomination and prints interesting articles from anywhere. It is full of juice. The *Leader* is getting a little that way."

Those honest words spoken without knowledge of who we were, cheer us immensely. We know that they are true of the *Congregationalist*. We hope that they are true of us. "Full of juice" expresses it. We want to be more than "a little that way."

* *

UNIVERSALISM FUNCTIONING

THERE are differences of administrations, but the same Lord." The Five Year Program is all good, so is the Golden Rule Fund. They do not interfere with each other. They supplement each other. An intelligent and practical layman of mine was at the meeting in New York and was greatly impressed with the spirit of the evening and what was accomplished. "It is Universalism functioning," was his comment. I think this is the reaction of most of our people. They are glad we are equipping our Church for larger usefulness through the Five Year Program, and pleased that through Arthur Nash's broad vision and the inspiration roused by his generous giving we are going to do some other good things, too. The more the better. Our Worcester First Church is busy raising our quota of the Five Year Program. With that done I shall be disappointed if we do not add something to the Golden Rule Fund also. *V. E. T.*

* *

THE GUGGENHEIM FELLOWSHIP

THERE were once upon a time four little Jewish boys born in the Guggenheim home in Philadelphia—Isaac, Daniel, Solomon and Simon. They grew up, went into mining and smelting, formed the firm of Guggenheim Brothers of New York, and became rich beyond their wildest dreams. Isaac died last year, but the others are active. Simon, who has been a United States Senator from Colorado, has just done something for the country and for the world so wise that our wisest men are marveling about it.

He and his wife have given three million dollars for education—announced as a "preliminary gift"—to endow fifty fellowships for international study. They will pay those to whom they are granted $2,500 a year, which may be increased or decreased according to individual need. They are a memorial to John Simon Guggenheim, a beloved son, who died as he was preparing to enter Harvard. They are open to women as well as men "of every race, color and creed."

We are printing Mr. Guggenheim's statement in this issue under the heading "Understanding Our World," because both the statement and the great foundation contribute to such a better understanding.

We recommend this statement to all our readers, but especially to boys and girls busy getting an education.

* *

THE WAY A BIG MAN COMES BACK

To the Editor of the Universalist Leader:

Will you allow me an inch or two more space in which to commend your admirable reply to my article published Feb. 28? I acknowledge that you are right—while I hope that I am not entirely wrong. You hope and *expect* that our Church will raise $200,000 a year for the Golden Rule Fund, and as much more for our own cause. I hope so too, but I do not *expect*. I think that $400,000 a year is far beyond our utmost capacity. Now, suppose we do not succeed in raising the Golden Rule Fund, must we write ourselves down as failing in the "biggest and best" endeavor, or as too narrow and selfish to do a really big and generous thing? I fear that this may be the reaction and I would like to guard against it. Even if the Golden Rule Fund falls far short of your expectations, I hope that we may still feel that we have done and are doing something large and good. That is all I was driving at. I submit that I nowhere condemned gifts to undenominational causes. All that I insist upon is that our own denominational work, including our Five Year Program, is not contemptible or narrow or small or unworthy of generous enthusiasm. In this I am sure you agree, for you, more than any other man among us, are "carrying on."

Frank Oliver Hall.

We are glad to publish this letter and make Dr. Hall's position clear. He wants what we all want. He doesn't happen to know as well as we do some of the people back of raising the service fund. He therefore is not as sanguine about our doing it as we are. But the point he makes is an admirable one. If we do our best with it, whether it amounts to a million, or a half a million, or a quarter of a million, it will be a noble and useful thing, and we shall all feel prouder of belonging to a Church which has shown such vision and courage.

And as to our own specific denominational work being contemptible, narrow, small, or unworthy of generous support, we are glad that we have men like Dr. Hall whose service proves that it is honorable, broad, big, and worthy of generous support both with personality and possessions.

Democracy---A Social Philosophy Rooted in Christianity

Norman D. Fletcher

DEMOCRACY is on trial in the court-room of the world. White-haired Time sits with awful dignity at the judge's bench overlooking what he knows to be a travesty of justice. The prosecuting attorney, bloated with Aristotelian aristocracy, is pouring over the absurdities and failures of Democracy his invective of Platonic sarcasm. The jury, interested and disinterested, idly watch the proceedings. A stupid public, ignorant of the fact that the defendant has brought it out of a degenerate yet tenacious Feudalism, sits beyond the rail with sleepy eye and gaping mouth.

This prosecuting attorney represents a very large class of people who have come to distrust Democracy, which they assert is the inevitable outcome of that arch-dreamer, arch-sentimentalist Rousseau, the "master rhapsodist of modern times," who, as William Roscoe Thayer says, "played upon (the) emotions (of the common people) as a south wind plays on the summer wheat." Look, they say, at your world to-day with its civilization of false standards and cheap slogans, its social life of low ideals, indecent practises, and conventional Rotary Club ethics, its government of mediocrity and corruption—all bolstered up by a Gopher Prairie majority and the brutish Frankenstein Militarism. If we go beyond these criticisms to the critics who utter them, we find a kind of interested conservatism resting back upon one of two false assumptions. Either they belong to the aristocracy of wealth and power and believe in the hideous fallacy Richard Rumbold denied on the scaffold, namely, that "nine-tenths of the human race are born with bits in their mouths and saddles on their backs, and the other tenth come into the world booted and spurred to ride them;" or they belong to the aristocracy of culture and believe they should rule by that divine right which has found its permanent lodgment in their colossal brains.

The cry of many seems to be: "Away with this democracy with its iniquitous oil scandals, its felonious Governor McCrays, and its reverence for the departed soul of Charles F. Murphy. Democracy is a failure. Give us monarchy, give us oligarchy, give us intellectual aristocracy, give us anything so long as it is a government not of mediocrity but of superiority, not of iniquity but of righteousness." Few seem to sense that perhaps the difficulty in present conditions is not found in the utter depravity of the democratic principle, but rather in a world at best human with its qualifications and disqualifications, and that the remedy is not less but more democracy. In the average university there is some lasciviousness, much drinking contrary to the Volstead Act, and more shameless wasting of time, as is the burden of that consummate hyperbole, "The Plastic Age." Not a few intellectually emasculated individuals have university degrees when they know barely enough of current events to realize that the Great Scrap is over, innumerable little scraps are on, and the nations are industriously and efficiently preparing for more. But shall we say that university training is a failure, and hence revoke the charters and force the college presidents and professors to sell collar buttons?

Other critics of democracy are more thoughtful, and approach the whole problem with philosophical abstraction and scientific disinterestedness. Dean Inge in his "Outspoken Essays" admonishes us lest we render an unthinking glorification to political democracy. Popular government has made some gains of doubtful brilliancy, thoughtful critics assert. The collapse of the Central Powers meant that many supposedly eternal dynasties met their well-earned doom. In Germany alone, twenty-two rulers were forced to give up their hereditary thrones. Even one country where aristocracy seemed as absolute as the most fanciful could imagine dismissed its sultan and elected a president. But over against "this pyrotechnic display" we must not forget that the magnetic, dictatorial, imperialistic Mussolini, more contemptuous than Napoleon, has frightened Europe out of what few wits the war left it. It is significant when, in a democratic age, a man can steam his fleet up to the island of Corfu and fire on its children, and *that* be about all there is to it. Nor can we say that it is insignificant when we find in this country "conceived and dedicated" to the will of the people a government of determined blocs, obstinate filibusterings, and general moral paralysis. Perhaps Bernard Shaw, that incomparable free-lance novelist and dramatist, who manages to be at once mirth-provoking, thought-provoking and just provoking, is right when he characteristically says: "Votes for Everybody and Votes for Anybody is making civilization a rush of Gadarene swine down a steep place into the sea."

These criticisms we have been considering, which are fairly typical, and many with which we may well be sympathetic, are based I believe upon a false assumption, namely, that democracy connotes merely a form of political government and that it is therefore a success or a failure as this kind of government is a success or a failure, that, in short, the rise and fall of popular government is the rise and fall of democracy. I object to any such limitation. My proposition is that democracy is more than a form of political government and that it is a social philosophy rooted in religion, and particularly in Christianity—a social philosophy to be worked out in the ever-widening fields of human activity.

It is not to be wondered at that such a limitation has been made. Democracy has had a very one-sided, and hence possibly unfortunate, development. This philosophy found its first practical possibilities in the political field. It forced them even to the point of the destruction of life and property, as witness, to select two outstanding examples, our American Revolution and the French Revolution. With this restricted development, people came to think of democracy only in terms of political autonomy. We are just now beginning feebly to grasp the idea that this astonishing development in the political field is a manifestation of something far more profound.

I believe firmly in political democracy, but I believe also that the cart has been put before the horse, or, to use a more effective figure, that one soldier has been put upon the line of battle and his comrades have been left safe in camp. You can not expect democracy to be a success until preparation is made. You can not expect it to be a success surrounded by hostile camps. Democracy is a principle to be worked out in all departments of life. It can not be a success, or a failure, dissociated from everyday living. Now we are coming to realize more and more that religion is not theological tenet, or ecclesiastical obligation, or sectarian preference, or denominational structure, but is life. Any social philosophy, therefore, which is at all intimately connected with life must find its roots in religion.

True democracy arises from that instinctive desire for freedom born in the soul of every individual at his birth, that desire which when expressed becomes the motive-power back of that universal impulse toward liberty to which history bears distinct witness. This instinctive desire is none other than that majestic assumption, human freedom of choice, without which man is a mere automaton, as completely unmoral as the earth upon which he stands or the clouds towards which he looks. This instinctive desire demands equality of opportunity essential to the development of the soul. In other words, the assumptions of the freedom of choice and equality of opportunity, basic in democracy, are also basic in morals and religion.

If space permitted it would be interesting to trace this instinctive impulse, which is none other than the democratic impulse, through the history of religions. Sufficient it will have to be, however, to find its expression in the greatest religion of all time, Christianity.

The historical Christianity, or, better, the religion of Jesus, was fundamentally democratic, and was the natural expression of the instinctive desire for freedom. Many of the ethical systems of the pagan world were high and noble. They appealed to intelligent, high-minded, altogether virtuous people, as Stoicism did to Marcus Aurelius. Those who were fortunate enough to be of noble birth and to inherit a comfortable economic status were urged to lead exemplary lives. But for the poor, the ignorant, the degraded and the socially abandoned, pagan philosophies had no message. Pagan philosophy was, hence, essentially aristocratic. In contradistinction and in protest to this came the religion of Jesus with its appealing teachings of the divine sonship and the universal brotherhood. Every man, however ignorant or degraded, it was taught, had moral and spiritual possibilities, and as such was a potential child of God. No man, however insignificant he might be in the outward world of affairs, or however far he might have fallen from the moral standards of the day, was unworthy of consideration. The parables of the Lost Sheep and the Lost Piece of Silver are exactly to this point. They are parables of the Democratic Spirit. The aristocratic Pharisee and hyper-legalistic Scribe murmured against Jesus because he ate with the rabble. Jesus replied in scorching indignation that these men would search for a lost sheep until they found it, and that their wives would sweep a house by lamplight to find a lost piece of silver. Ought they to do less for human beings? Again, it is *every* man that follows the teachings of Jesus who builds his house upon a rock. But the Parable of the Judgment, despite its inappropriate outward dress of the monarchical order, stands as the supreme expression of the democracy of Jesus. I prefer to call it the Parable of the Sentiment of Human Brotherhood. If one can break through the shell one will find much meat for democracy, a thoroughgoing denunciation of the self-complacent aristocrat who cares not how the other half lives, whether they are hungry, athirst, lonely, naked, sick or in prison, and who consequently does nothing. "Inasmuch as ye did it not unto one of these my brethren, *even these least*, ye did it not unto me."

And yet, valuable as these parables are, surely no mere text-quoting can clinch the argument. The gospels must be taken as a whole and the personality of Jesus noticed as their background. If this is done, it will be seen that Jesus had a sublime confidence in the capacity of the individual, an unshakable faith in the divinity of the soul, that he taught and lived the Universal Fatherhood of God and the Universal Brotherhood of Man, and that he went to the cross itself moved by what the writer of "Ecce Homo" has called his "enthusiasm for humanity," that, in short, Jesus stands as the Great Apostle of the Democratic Spirit, the Master Democrat of the ages, and that his religion is the religion of Democracy.

It is one of the greatest tragedies in the entire history of all religions and all human thought that this simple religion of Jesus—which, as I have attempted to show, is the religion of democracy making its protest against the aristocracy of pagan philosophy and its positive assertion of faith in mankind and the worth of the individual—should have been captured and exploited by a group of people whose genius was the outward machinery of organization and the intellectualism of dogmatic, individualistic theology. Dr. William Adams Brown of Union Theological Seminary has recently written a book entitled "Imperialistic Religion and the Religion of Democracy." In this book he offers a new basis for the classification of religions which he designates as imperialism, individualism, and democracy. This classification is immensely significant and its pertinency to the theme in hand very apparent. Not long after Jesus' death his religion fell into the hands of two forces, on the one hand the force of organization or imperialism, and on the other the force of individualism expressing itself through dogmatic theology. The genius of the Western Church for organization created the imperialistic Catholic Church, which existed in an undisturbed triumph until the days of the Protestant Reformation. The theologians with their super-intellectualistic, hair-splitting differentiation expressed in the altogether unintelligible *homoousios* and *homoiousios*, whose modern counterpart may well be noted as tweedledee and tweedledum, created the individualistic emphasis. This individualistic emphasis has existed in the triumph of its own discord down to and very largely including our own day.

But within the camp of individualism in the eighteenth and first quarter of the nineteenth century

were disturbing elements. The movements of Universalism and Unitarianism, while differing from the theological *status quo,* were nevertheless movements of individualistic theology, but, I maintain, with democratic implications. John Murray declared for *universal* salvation. *All* men are to be saved. This is democracy in salvation at least. William Ellery Channing emphasized the divinity of man. This is basically democratic. Unconsciously, then, Channing and Murray, by their negative protests and positive assertions, were beginning that movement back to the democratic religion of Jesus, a movement which under the banner of liberalism has marched on to the present day.

It is apparent to what this argument tends. It is just this: that that liberalism which is a development of the implications noted in historical Universalism and Unitarianism, and which it must be acknowledged has expressed and is expressing itself beyond these boundaries, should be democratic. The religion of liberalism, of modernism, of and for to-day must be that religion of democracy which Dr. Brown succinctly describes as "a type of religion whose representatives are convinced that they serve God best when they discover His presence in other persons, and unite with them in the progressive realization of the ideal social order which it is God's purpose to establish on earth through the free co-operation of man."

I have said that democracy is not merely a form of political government, but is a social philosophy; that democracy has had a one-sided development; and that it can never be a success or a failure until it becomes a principle expressing itself in the varied departments of human activity. To give this philosophy a fair test, its development in political life must be matched by a corresponding development in education, in industry, in religion and in other fields. No one can be so blind as not to see that this philosophy is gradually spreading from its limited field of political government and is expressing itself more and more in other social institutions. Will religion lag behind, and particularly that religion which is traditionally democratic? Will religion continue to be very largely imperialistic and hence not in accord with the democratic principle? Will the liberal religion whose origin is to be found in the democratic protest be still very largely individualistic and a matter of theological belief?

Liberalism must recognize that the final purpose of our social life is to raise *every* individual to the highest level of which he is capable. Democracy as a social philosophy is sweeping on, and any religion which does not recognize it and support it is doomed eventually to extinction. I call the forces of organized Liberalism, in harmony with its tradition, to re-emphasize those principles of Jesus forgotten for centuries and brought to light again by the birth of the liberal movement, namely, the potential capacity of the individual, the dignity of human nature, the divinity of the soul, and that sublime opportunity —the Brotherhood of Man. Liberalism must be the watchman of the night lest, as Carlyle would say, the "lamp of one soul should go out." The cry is: Back to the religion of Jesus, which is Forward with Christ to the Religion of Democracy.

Haverhill, Mass.

Attempts at Interpretation

XI The Good Samaritan in Modern Dress

Frederic Williams Perkins

A FEW years ago there appeared a little book, "The Good Neighbor," by Mary E. Richmond. Miss Richmond was the General Secretary of the Philadelphia Society for Organizing Charity, and one of the wisest and sanest leaders in modern welfare work. The book is a setting forth, with winsome persuasiveness, of the spirit and technique of effective organized philanthropy, and the interesting thing is that the "foreword" is the parable of the Good Samaritan. The thesis is that the entire procedure—not only the compassion and friendliness but the characteristic method—of such movements as the Associated Charities, the Family Welfare Societies, the Charity Organization Societies, of our day is epitomized in the story of the man who journeyed from Jerusalem to Jericho and fell among thieves.

The author refers to a certain clergyman who, "on his way to address the annual meeting of a large modern charity, was warned by one of his parishioners that he had better not mention there the parable of the Good Samaritan." We can understand why. The misconception is too prevalent that the personal neighborliness of the Samaritan and the scientific and co-operative methods of modern philanthropy are antagonistic to each other. Quite the contrary, asserts this large-hearted trained worker. The two are complementary and mutually supporting. The parable simply dramatizes, allowing for natural differences in detail, the daily procedure as well as the brotherly spirit of the best organized charity of to-day. As in many of his utterances, Jesus reveals that unpremeditated timelessness that is the mark of universal spiritual genius and causes him to be perennially contemporaneous. The parable of the Good Samaritan is the modern social worker's manual.

For example, the Samaritan "saw him and had compassion on him." That is the primal motive of scientific charity to-day as truly as it was of the unorganized charity of simpler days. A machine does not run without power. Heartless interest in social experimentation might conceivably incite the zeal of a few specialists in the prevention and cure of poverty. It would be far more likely to create the mood which says, "Let them die; they are simply a drag on human betterment." Only the primal interest of compassion for suffering and want and a desire to help would bring forth the long-sustained financial support of a community, and furnish the trained personnel to carry out its neighborly behests.

Science may be heartless, as ready to curse as to bless. But good neighborliness does not become heartless when it utilizes social skill and constructive methods in carrying its friendly interest into effect. It is still the spirit within the wheels.

Consider, for instance, the amazing change in the methods of dealing with the scourge of tuberculosis. For many years the sacrificial devotion of a whole family to the wasting victim was an outstanding illustration of heaven-born compassion in many a community. The bed on which the tortured sufferer lay was the family shrine. The mother or sister who gave her life to alleviating care was revered as a ministering angel. Through days and nights of sadness she "put a cheerful courage on" and faced the destroyer with a smile. It was divinely beautiful, none the less so for being the beauty of a forlorn hope. There was compassion which the blindest could not fail to see and understand.

But is the compassion any less real when it works in the modern sanatorium, set on a heaven-kissed hill, where God's pure air and sunlight are restoring the sufferers to health? Sadness has given place to cheer, hopelessness to confidence. The nurse is none the less a ministering angel for having effective weapons in her hands, nor is the hospital any less a shrine because science has erased the old words of doom, "Leave all hope behind who enter here." Human compassion is the spring of action in either case, whether it be the compassion of the individual or the collective compassion of a community. It is lack of imagination which fails to perceive it.

So is it likewise with modern organized charity in general. The whole procedure of inquiry, consultation, diagnosis, treatment, is only a method of making the primal impulse of compassion effective. There is really nothing new about it except in form. It is only a new way, made necessary by present-day social conditions, of obtaining the knowledge that was common knowledge in the simpler village conditions of fifty years ago. No formal investigation was then necessary, when a man was investigated before he was born. What need of "case records" when any village grandmother knew the whole story of every family in the neighborhood by heart? And no "case conference" or "confidential exchange of information" was required when the village sewing society met weekly and exchanged information concerning every man, woman and child in town—and not always in confidence. This modern mechanism is only a method of making neighborly compassion effective, not a substitute. Without the compassion traveling Samaritans would pass by on the other side. Organized charity originates in brotherly love.

It is true that the modern social worker can lose the animating spirit of his profession and become a soulless mechanician. But so can the nurse. So can the physician. So can the lawyer. So can even the minister of religion. So can any member of a service profession. He can degenerate into a routine tender of a machine, going through the motions of a hireling job because he knows no other. It is a sad tragedy, but no more likely to befall the trained social worker than any other dedicated life. If it happens, he soon drops out by choice or compulsion. The burden of serving humanity is too crushing if the servant has lost his soul.

Then, "he took him to an inn." The Samaritan must go on his way. He had his own business to attend to, his own living to earn. Alone and unaided he could do no more. He therefore enlisted the co-operation of a social institution.

The numerous and varied social agencies of our day are the wayside inns that stand ready to perform that service. How varied and helpful they are! The hospital opens its doors to the sick and the maimed. The child-helping society places children in foster homes. The Society for the Prevention of Cruelty to Children throws its protecting arms about children neglected or abused. The visiting nurse gives the household patient a better chance for life. The settlement house develops the latent material and spiritual resources of the neighborhood in whose life it is imbedded. And the Associated Charities, related to them all in the fraternity of helpers and saviors, says to individual Samaritans or groups of Samaritans: "Let us help you fulfil the good work you have begun. Let us supplement your purpose to cure the sufferer whom your sympathy has laid as a burden on your heart. And, more than that, let us all work together to police the Jericho road and prevent the misfortune before it occurs."

The parable thus epitomizes the co-operative method that is the heart of the best social work of our day. It approves the sympathetic relationship between the individual benefactor and the social institution that supplements his benevolence with its larger resources and trained service. The latter is not always required. But it is required to an increasing degree in communities where no individual by himself can possibly know the needs of the needy whom he would gladly help if he actually met them along the roadside of his daily travel.

This co-operative procedure has, in modern times, far outgrown the connection between individual Samaritans and community inns. It has become the accepted way of social agencies in their relations with each other. Just as in medical practise there is the general family doctor calling to his aid such specialists as need may require, so in social work there is, in a well-equipped community, some such agency as the Associated Charities, as the general practitioner, dealing with fundamental family problems of thriftlessness, unemployment, old age, sickness, widowhood, orphanage, desertion, and turning to the more specialized agencies for the services they are fitted to render in their more limited fields. Practically every special problem reveals some family maladjustment, for people are members of families. Hence the frequent interchange of service. Above the efficiency-value of this sort of co-operation is the co-operative habit of mind which it fosters, that regards special problems as but special phases of a single community problem. People often estimate the value of this kind of team work in terms simply of duplication prevented or money and effort saved. But it is the needy themselves who are the chief gainers, even as they are the chief sufferers from spasmodic, unco-ordinated relief. All this development of social work, which we are wont to regard as

a modern invention, was foreshadowed when the kindly Samaritan picked up the stricken wayfarer and brought him to an inn.

Then comes the third incident in the parable. When the Samaritan was leaving on the morrow, he gave the inn-keeper some money on account and said, "Take care of him; and whatsoever thou spendest more, when I come again I will repay thee." There Jesus shows himself a modern of the moderns. He blesses a deficit!—when it has been incurred in human service which a balance in the bank would mean shirking.

This is no charter of reckless finance. No social agency has a right to plead its sacred mission as an excuse for waste or improvidence or uneconomic methods. But neither has it a right to plead a ledger surplus as justification for shortening its arm when the helpless fall or hardening its heart when the needy cry. The best asset of a service agency is service rendered. Its business is to spend money, not to save it. A purse emptied in service given is better justified than a purse filled by service withheld. The strongest appeal for more money is the straining of resources to meet human needs. "Show us results from the money we entrusted to you to-day" is what the large-hearted giver asks when asked to give more to-morrow. A deficit for a success is more appealing than a surplus for a failure.

The Samaritan did not say to the inn-keeper: "Here is some money. Spend no more, no matter what the poor fellow needs. When I come again, I will demand an accounting and expect a surplus." He said: "Do what is needed. I mean to finish the job. I shall hold you to account for the man's recovery. If you need more, when I come again I will repay you." He had grasped the first principle of service finance, whether of a hospital, a church, a college or any welfare organization.

Robert A. Woods: an Appreciation

Daniel Evans

CERTAINLY he was a good neighbor. The evidence of this was apparent on the day of his death. It came so suddenly to us, who were not expecting such sad news. Strong men and women, with a sudden break in their voices, spoke of his passing, of the great loss that had come to the whole city and all its good causes. And on the day of his burial, the procession of all sorts and conditions of men by his body in the South End House, and later, the hundreds who gathered to do him honor from all walks of life—the Governor of the state, ex-President Eliot, distinguished men from the centers of learning and the philanthropic societies, and others from the lowly walks of life and obscure homes—all these knew that they had lost a good neighbor.

More than thirty years ago, after studying at home and abroad, he returned with the one aim in life, to live among all sorts and conditions of men, in a down-town, a congested district, among persons most of whom differed from him in faith, in intelligence, in culture, in tradition, and in ambitions. He would live among them, learn to know them, and to love them, to honor them, to serve them, to understand them, to learn from them, and always to be the good neighbor. He would be the first to say that he received as much as he gave—certainly he received the confidence, respect and love of all these people. By sheer friendliness, by real neighborliness, and by a certain moral and spiritual greatness of soul he made his way into their lives. He stayed with them through all these years; he was one of them and among them to the very last. Special settlement work was not a fad with him, but a mission. He was sent from God to live with such people, as others are sent to foreign mission fields, or into parishes at home.

He was a conservative social philosopher. Many persons who go into social settlement work become radical and some come out revolutionary. He did not become the one nor come out the other. He was more cautious than they; more eager to build on foundations laid finer structures than had yet been reared, and if this could not be done, then he would take some of the great foundation stones and use them in a new foundation for the city of God he was helping to build on our shores. However deeply stirred his heart, his head he kept cool and steady. And when we did not agree with him, his very position made us reconsider our own positions and sometimes revise them. It was hard to differ from such a wise thinker and patient worker without some misgiving. He was a good neighbor, and he was a wise counselor.

He was not a reformer of specific evils, but the reformer of the basic conditions which have so much to do in the making of men and women. The difficulty with so many reformers is that they see only one evil, and work so long and hard at the one evil that they lose interest in other causes, and, what is more, they lose the sense of proportion and balanced judgment.

Few, if any, others did more for temperance in Boston than he by his official service and moral influence, and yet he saw that there are other causes equally great, and they must not be jeopardized by one-sided interest in temperance, or anti-saloon work, or voting for pledged candidates. His harp had more than one string, his quiver more than one arrow, his rifle more than one bullet. No man is so much in danger of narrowness as the professional reformer; by some miracle of grace, Mr. Woods escaped such a danger. He was broad, many-sided, truly human to the very last.

Moreover, he was profoundly religious through all the years of his social work. Some go in for social settlement work because they have lost their faith in God and spiritual realities; others lose their interest in religion because the churches do not do more effective work in changing the social order; and still others lose their interest in these deep things because they are so driven by the strain and stress of their work that they do not have time for the cultivation of the

spiritual sense. It was not so in his life. He was deeply religious throughout his whole life. Religion was the motive of his service; he drew on the reserves of the spiritual world for his great tasks; he saw his work and the whole life of the city as a part of the work and of the City of God. His mind thought deeply, ranged widely, grasped comprehensively the things of the spirit. He always spoke with interest in and great respect for the vital theological thinking of the past and present. In becoming social he did not cease to be religious, and in becoming sociological he did not lose his interest in matters theological. In him, work and worship, the two wings of the soul, were ever kept together; each helped the other. Work made his worship more real, worship made his work more significant and effective.

We shall all miss him, earth be the poorer, heaven richer, for him.

The Passing of Christianity

George H. Welch

A bruised reed shall he not break,
And smoking flax shall he not quench,
Till he send forth judgment unto victory.
Matt. 12 : 20.

THIS is a quotation from Isaiah, in substance It was given in the form of a promise that the prophet held that which was the truth and vital; that the spirit of God was upon him, that he should deliver justice to every one and should not be discouraged nor fail until he had quietly but effectively set justice in the earth. The prophet had no question as to the ultimate victory of this thing.

This man's vision was a social vision. It would take too long, and it is somewhat outside the intention of this sermon, to undertake a consideration of the many things against which the prophet was contending. But suffice it to say that the Gentile had no social standing and no rights under the law. Also that there were many other rank abuses.

Isaiah protested strongly against such practises, by reason of the inevitable results which he discovered must accrue, to weaken and finally overcome his people.

These practises were contrary to the moral and physical laws of the universe. He understood it and he warned his people of the consequences of constant disobedience. They could not always thwart such laws governing their individual and corporate existence and expect to forever remain a free and strong people.

Later results have proved the strength of his contention.

The universe is essentially friendly to all elements and people in harmony with it. But it brooks no interference. It is ruthless in its operations. It crushes as easily as it fosters. It plays no favorites.

"The Passing of Christianity." This subject is not chosen for its attractiveness, because it suggests something extremely unattractive. It is not meant to be flamboyant. It approximates that feeling of fear which is partially expressed in the speech of many people, in magazine articles and in news notes. Only recently the newspapers carried an item saying that "another New York church had followed the lead of many other churches and hotels, by giving up its best street frontage for a business block."

Some regard this phase of our civilization with indifference; others with frenzy. Some grin in derision; others shed tears of sorrow. Some are unconcerned; others are trying to find a solution. Some are giving no thought to it; others are spending long hours of deep study and introspection.

There are many symptoms of this passing. I can not enumerate all of them. I have not given enough study to it to know. But there are symptoms forced upon our attention.

In general there is that attitude of which the Russian government is the concrete example. Any one who knows anything of the history of Russia and the part the Russian Church played in that history, utilizing its authority for the degradation and domination of the people, to keep them in poverty, to restrict them to a life of impotent superstition, can not but feel that the present attack on religion in that country is fully warranted, that it was invited and should be expected.

The government has tried, but ineffectively, to stamp out all religion. It is a task to which even they are not equal among the older people. But their work is effective among the young people. Some time the older people will be gone. They are not giving an effective and rational equivalent of the thing they are destroying.

This much is to be said for the Russian government: They saw in the religion of Russia nothing but a force aiding and abetting an intolerably tyrannical government. I, for one, sympathize with them in that. But that does not mean that I go with them any farther.

This same process in a less violent form is active all over Europe.

America, of course, has not escaped this same process. Why should she? Why should she expect to? How could a country such as this, where all kinds of free thought and independent action are encouraged and fostered, expect to find the issue otherwise?

This same process may be seen in the constant encroachment upon those traditions and customs surrounding our keeping of Sunday. Jazz is but a symptom. Pleasure takes precedence over many important duties. Such duties are borne lightly, often unheeded. Our older people are aware of the importance of a great many things. There is a class of boys, a splendid group of boys in our Sunday school, calling for some man to act as their instructor and leader. We need such a man badly. But they all say, "Let George do it."

Statistics say that fully 60 per cent of our young people are lost to the Church before twenty years of age. But that is only a product of the times.

Reinhold Niebuhr in an article in the *Atlantic Monthly* says that "as a matter of fact, religion is not at present a vital factor in our civilization. Its icons still adorn our family hearths, and in circumscribed fields of human conduct it still influences moral life; but it is not reckoned with in the more complex moral problems and the wider social relationships in which the destiny of our civilization is being determined."

That's quite a harsh picture of pessimism and almost despair, is it not?

But I can say yet more which I can present from a recognized authority. The Committee on War and the Religious Outlook of the Federal Council of Churches published a report of their investigation of the religious condition of the men in the American army, in which they stated as the gist of the report: "If there is any one point upon which the chaplains agree it is in regard to the widespread ignorance as to the meaning of Christianity. We might well hope that in a Christian country men generally would know what Christianity is. Chaplains say they do not. And more, men nominally within the Church, men who have been to Christian schools, are in much the same condition."

I have not brought this subject before you without feeling that I have something definite, worthwhile and important to our future, to suggest as the constructive side.

If I saw nothing more than what I have so far presented I would have kept still about it. It does no good simply to air our pessimisms, our doubts and lack of faith. No one heeds that sort of thing, unless something better goes along with it.

The older I become, the more I am impressed in every passing year with the virility of the religious nature of man, in general, and the Christian concept in particular.

Not very long ago, a man came into my study and began to talk about religion. He could not seem to express himself strongly enough against the fetishism, the emphasis on the inconsequential, which seemed to occupy the time and strength of the Churches. He talked at length in a strain that suggested an attempt to produce shock after shock, as he narrated his disbeliefs in one thing after another, throwing out in whole or in part nearly everything that Judaism, Catholicism, and Protestantism up to now have insisted on as fundamental. I will admit that in one particular he did produce something of a shock. But I do not believe that he believed what he said in that respect.

However, he was as much amazed as I had been through previous attacks, when I told him that this Church had passed through that period of destructive thinking and preaching long ago, seventy-five years or more. That I had inherited the whole philosophy, that this thing which he was saying was long ago familiar to me and a part of the background leading to the policy of this Church at the present time.

Others think as he thinks, but are not yet frank about it. And I thought: Fine! All is well with Christianity. We need not worry about it. That is but another evidence of the virility of religion. With travail it passes through one phase after another, reappearing with greater strength.

Now, what is it we want? What do we expect of the Church?

First of all I recall the great cry that went up all over this land, and was probably heard also in other portions of the world, in 1914. Here the Christian peoples were flying at each other's throats. The Church had failed!

We had entered that stage of civilization when people were afraid of that method of settling our international difficulties. They didn't want that sort of thing. They don't want it now.

But what have they done to prevent it? Very little beside what they could have done. Church people haven't allowed the Church to say much about it. That is politics and the Church mustn't enter that field. The Church must attend to religion.

But what has religion meant? I have just been reading a history of religion in England, dating back to the time before Cromwell. It is a sordid history of crimination and recrimination, of first one group then another in power, of imprisonment, of burnings at the stake, of persecution in many forms. And all for an idea that was not in harmony with the party in power.

It didn't matter that a man fed the hungry, clothed the naked, visited the sick and those in prison, cared for the fatherless and the widows. That wasn't religion. It was politics or something else akin to it.

And hasn't that been about the attitude taken for all these long years? Not what a man happened to be, but what he thought. We can't very well help being just what we have been taught to be.

But we want to get rid of war; we want our other hard social conditions alleviated. The Church has been found impotent in the face of such problems and people have fallen away. But what do we want of it? It has been said that these things are not the concern of the Church. Its first duty is to preach and teach Christianity.

But what has been the conception of Christianity? Is it not theology? It hasn't said that war is wrong during all those centuries. But it has said that you must believe that Christ is God. Well, people have believed that. But where has it gotten us?

It hasn't said that children should not work their lives out in factories and mills, their lungs filled with cotton dust, before they were grown. But it has said that the child must get right with God. And many children have done so. But where has it gotten us?

It has not emphasized the fact that greed, selfishness and injustice were un-Godlike, un-Christlike, that extreme poverty must follow somewhere if there is extreme wealth somewhere else. But it has said that if people were to be saved, they must attend and support the Church. *Well*, they have done it until we are in some danger here in America from the wealth and power derived from the great amount of untaxable property now in the hands of the Church. This puts a greater burden on other property. *But where does it get us?*

It has not said that religious education, a fair knowledge of the great spiritual facts of life, were and

are fundamental to a civilization built on integrity, honesty, fairness, peace, in fact all right social relations; *but* that sermons must be preached, God must be worshiped, people must know that Christ is the open door. But an open door to what? In other words, we have expected to find ourselves atop the mountain peaks ahead, while making no attempt to negotiate those peaks; and by milling round and round on the plains below evidently expecting some morning to wake up, and by some miracle to find ourselves up there.

What do we want? I know and you know! But I also know and you know, that if we are to get them it can never be by putting the ethical aside as no part of religion. We can't dismiss it by calling the ethical political or something else disrespectful and irreligious.

Now, please do not misunderstand me. I do not mean that we can get along without the conscious and public worship of God. That's the only thing that can hold us together year after year. Why, my senior Y. P. C. U. was not worth a fig in any way until they had built up their devotional meetings. Now they can do whatever they desire. Their combined abilities are there, ready for us and usable.

No, do not think that I believe for one moment that we can do without the worship of God. People must have an idea of God. We must believe something. But if our beliefs do not operate to produce, by some means and in some measure, that force which will control us, grip our very souls, give the impulse to right action as a habit in every circumstance and condition, then we will always have the situation of a country called Christian, but in it a great mass of people who do not even know what Christianity is.

The Passing of Christianity? Christianity is not passing. What has passed for Christianity in other years, however, is passing, slowly, very slowly, too slowly to do those of us in this generation much good; perhaps too slowly to do our children much good. They will probably have to live their lives much as we have lived ours. They will have to endure privations, sorrows, heartaches. They will probably have to sit helplessly by and see humanity rush again and again into the maelstroms of uncontrolled passions; they will be swept into it by blind passion, uncontrolled rage and prejudice, just as we have been, even though humanity knows better.

But because I believe in Christianity, because it has risen little by little above these other things, because it is superior to them all; and because it has champions in its pure form scattered here and there throughout our civilization; because we are even now wondering what it is all about, what do we want, and how are we to get it, I believe it shall not be lost.

It shall come into its own. Man in his blindness and passion shall humbly bow his knee before its onward sweep and with his tongue confess the efficacy of the ethical sense of the man of Galilee.

What do we want? In those copies of the *Universalist Leader*, you will see the picture of the Universalist Nash and the Baptist Hicks, pledging themselves and their money to the active and creative counterpart of a great belief in the efficacy of Christianity. Perhaps they disagree in theology, I don't know. They didn't say anything about that. But they did say a lot about an active Christianity. They agreed on that anyhow. And they are going to get somewhere.

What is it we want and how are we going to proceed to get it?

Fosdick on the New Reformation

DR. HARRY EMERSON FOSDICK, who, by direction of the Presbytery of New York, on the first of March gave up his office as associate minister of the First Presbyterian Church, New York, declared in a sermon there Sunday morning, Feb. 22, as reported by the *New York Times*, that a new religious reformation was on its way which might split the Protestant Church just as the Reformation led by Martin Luther split the Roman Catholic Church.

Dr. Fosdick made an attack on the Fundamentalists, declaring they had deliberately turned away from the religion of Jesus to another kind of religion.

The church, which normally seats only 1,200, was packed, all pews which seat five persons having six put into them. In addition to the lower and upper chapels, the vestibule, the lobby, the pulpit and the pulpit steps being jammed, several hundred young men and women remained in the close on the three sides of the church and stood listening. Scores more took off their coats, placed them on the ground and sat on them. Girls supported themselves against the iron fence about the big yard. All doors and some of the windows were opened, and Dr. Fosdick's words could be heard in Fifth Avenue almost as well as within the church.

As Dr. Fosdick descended the narrow steps from the rostrum after the service he was met by Dr. Lee W. Beattie, pastor of Madison Square Church House, with extended hand.

"Well, you nailed your thesis to the church door this morning—that is what you did," declared Dr. Beattie.

"There are two kinds of Christianity," said Dr. Fosdick. "One is the religion which Jesus himself possessed and by which he lived—the religion of Jesus—his filial fellowship with God, his sense of duty, his courage, kindliness and sacrifice, his way of living. The other is a religion about Jesus—theories of his pre-existence, birth, miracles, resurrection and return; philosophies about his personality, his metaphysical relationship with God, his atonement on the cross and his presence in the sacraments.

"Always these two kinds of Christianity—the religion of Jesus and the religion about Jesus—blend to make the Christianity of the day. And just now one of the most insistent movements of thought is that which presses back behind the religion about Christ to rediscover and reclaim the religion of Christ.

"I do not mean that a religion about Jesus is illegitimate or even avoidable. No thoughtful man can come under the spell of Jesus and surrender to

his influence without wanting to think about him, get at the truth regarding him and so inevitably obtain a religion concerning him. History, however, reveals a tragedy lurking in that process. The religion about Jesus tends to crowd out, smother and destroy the religion of Jesus.

"It is doing that to-day. One of our statisticians informs us that there are 526,000,000 Christians in the world. Commenting on which, one newspaper says: 'We have our moments of depression when we wonder where they live.'

"The explanation of the immense disparity between the numbers of Christians and their influence is that multitudes of Christians have not the religion of Jesus, not his way of living. They do not even think of Christianity in terms of the religion of Jesus. They have a religion about Jesus. They suppose that that is Christianity. And to-day I wish to insist upon the contrary, that one can never so have a religion about Jesus as to make him a Christian. A Christian is made only in so far as he has the religion of Jesus.

"A new reformation is on the way. It may carry over the Evangelical Churches into a new day, as I sincerely hope it will. It may have to split away from them as the Lutheran Reformation had to split from the old Church, although with profound reluctance and regret. But one way or another a religious reformation is afoot. And at heart it is the endeavor to recover for our modern life the religion of Jesus as against this vast, intricate, largely inadequate and often positively false religion about Jesus.

"When a great spiritual leader appears on earth with his message, his principles of life, his way of living, it is around the magnetism of his personality that his first disciples gather. But when he dies, his disciples spread, build great institutions, fall into successive controversies over their ideas concerning him, weave legends around his name and construct mythologies to explain and glorify him, until, were he to come back, nothing on earth would so surprise him as the things which are said, done and believed in his name. That happened to Gautama Buddha. Jesus has not escaped a similar fate. Christianity to-day has largely left the religion which he preached, taught and lived, and has substituted another kind of religion altogether.

"So far has this gone that recently a prominent Fundamentalist preacher was asked this question: 'Suppose that some one among us should live out perfectly the ideals of the Sermon on the Mount—its inward companionship with God, its unsoiled integrity of soul, its unstinted magnanimity, its unbounded love—would he be a Christian?' and the Fundamentalist answered, 'No, he would not.'

"Large areas of the Church to-day are taking that stand. They have deliberately turned away from the religion of Jesus as the center and standard of Christianity, to another kind of religion altogether. As a Fundamentalist recently put it, 'Jesus himself was not a Christian.'

"There is this much truth in that, which the Fundamentalist did not mean: If Jesus should come back now, hear the mythologies built up around him, see the creedalism, denominationalism, sacramentarianism, carried on in his name, he would certainly say, 'If this is Christianity, I am not a Christian.'

"I, too, have a religion about Jesus, I believe great things concerning him. But the center of my religion is in the gospels, not the theologians; in the Master's way of living, not in what men have said about him."

Something Learned at Washington

Jennie Lois Ellis

HAVE we a Universalist Sunday school which will accept the challenge offered again and again at the Foreign Missions Convention in Washington and support at least one missionary? The Rev. S. W. Sherman said, "Each church should support at least one missionary, teacher or Bible woman."

I wish you might have heard the joy with which the superintendent of the Memphis Sunday school for twenty-eight years told of his men's class, which was induced to raise $285 the first year, while he raised $315 to pay for a doctor in China. The next year they raised the whole $600, and each year, becoming more interested, raised the salary, till now they are paying $1,300. This doctor wrote them of his hospital and the need of an electric light plant. The men thought it would cost $1,000 and said go ahead. When they found the expense would be $5,000 they scratched their heads, but decided they must find the money. Late in the day it was installed, a badly wounded man was brought to the hospital. They said an operation would save his life, but, alas, they must wait until morning for proper light to operate. Suddenly they remembered the new lights. They were turned on, the operation performed and the man did recover. Can you imagine the joy when these men learned what their sacrifices had made possible? This school supports four other missionaries.

I used to be a member of a Presbyterian Sunday school which supports six mission Sunday schools in Tennessee while the church supported the missionary and also one in Persia and one in China.

Dr. McTavish from Toronto gave testimony that when he went to this church thirty-two years ago it had all the original debt on it, but he insisted that the church support a missionary in India. They have done this ever since, also care for five home mission stations. The debt has disappeared and an average of one young man a year has entered the ministry or become a missionary during these thirty-two years. Here is one way to recruit our own ministry. It is also a way for the church to proclaim the truth twenty-four hours a day.

These churches did not decide to support overseas pastors, teachers and doctors until they had been missionarily educated. So, an adequate program of missionary education is necessary for each of our churches. This program should not be a thing sep-

arate from existing agencies but integrated with them. Prof. J. C. Archer of New Haven has been working on this problem for ten years in large and small Sunday schools, and the result of his study may be had in a small volume published by the Missionary Education Movement, "China in the Local Parish." One effective way which is being widely used is to devote six weeks during the church year to a Church School of Missions, when on a stated evening each week father and mother, brother and sister, shall meet in the church and in separate groups study for an hour about China, coming together at its close for a half hour's program, and the course culminating in a program or pageant embodying the result of the study classes.

I wish some of our International Missionary Offering might be used to further the spreading of Christian literature, especially among the children in the East. There are three children's magazines published: *Happy Childhood* in China, *Light of Love* in Japan, and the *Treasure Chest* in India, and these are the only papers which these children have. The women read them eagerly.

I am glad to have been one of the representatives of the General Sunday School Association at Washington. Out of the many suggestions offered at the great meetings, I am bringing you these three:

1. That our larger Sunday schools support a missionary, teacher or Bible woman.

2. That we give more time and thought to methods of missionary education for the whole Church.

3. That we help the children of China, Japan and India to have one monthly story magazine.

Owen D. Young at Johns Hopkins

OWEN D. YOUNG made a striking address recently at Johns Hopkins University, where he was given the degree of Doctor of Laws. He outlined plans of a committee of which he is chairman to raise a $1,000,000 fund to establish a new school at Johns Hopkins, to be known as the Walter Hines Page School of Diplomacy.

He said in part:

"Some one asks why we need this. Have we not a Department of State, embassies in all the foreign lands, a Senate of the United States, and especially a committee of that great body on foreign relations, all charged with the duty of dealing with our foreign relations? Yes—quite true. Some of our ablest men are and have been engaged in these great offices. We have what one might call an industry of foreign relations, but we have no art. We have a trade, but we have no science. We have misinformation where we should have information. We have a desire for peace but we have not established an agency whose exclusive duty it is to study how to get it.

"We desire to outlaw war. Not so long ago we desired to outlaw the yellow fever. We desired to outlaw typhoid. We desired to outlaw diphtheria. We desired to shake off the enervating shackles of the hookworm. For centuries before men had prayed and suffered. They had exhibited the greatest daring and bravery in dealing with these plagues.

"All their heroism, all their suffering, all their prayers, availed them nothing for their relief, for God, in His infinite Wisdom, had seemed to say, You must learn to help yourselves. And yet, the plague and yellow fever, typhoid and diphtheria, the hookworm and malaria, are outlawed in the world to-day. How was it accomplished?

"You all know the dramatic story. The patient research worker in his laboratory, seeking facts, building theories and testing them by experiments showing not only devotion to his work, but frequently a self-sacrifice which led to his death, came through victor. The practising physicians, who are the administrators of medicine, adopted the fruits of that research, and to-day these diseases for the most part exist no more. Science blazed the way for the administrator to follow.

"So with war. It is not enough to have Government departments of administration. It is not enough to have an industry of foreign relations. We must supply a science, a systematic body of things known, if we desire to make our aspirations for peace effective. But again some one will inquire whether research or science in the sense in which I am using them can be advantageously applied to this field. My answer is that facts can be applied in any field. Our curse is ignorance. Facts are scarcest raw material. This is shown by the economy with which we use them. One has to dig deep for them, because they are as difficult to get as they are precious to have.

"I only suggest this broader and more elusive field of inquiry to show how broad the scope of this research may be. Military men and engineers have delved into the secrets of every science and even created a science of their own in order that they might succeed in war. Suppose we marshal the resources of science and mobilize its results in order that we may succeed in peace. If it be possible to create a science of war, perhaps it may not be impossible to create a science of peace.

"But let us turn to the more immediate and practical fields. A few years ago there met in Washington a great disarmament conference. It proceeded on the theory that reduction of arms would reduce wars. No man of peace, even though he did not believe much in the remedy, was ever prouder of this country than when, under the leadership of our distinguished Secretary of State, the United States thrilled the world with a definite and specific proposal to destroy its arms in part if the other nations of the world would do the same. That is an experiment.

"It is a much more important experiment in psychology than in the physical destruction of materials. From it we may learn. But what happens next? A few months later, without careful study, without many facts, without restraint, either in act or word, without politeness, the Congress of the United States passes an immigration law under such circumstances as to offend the pride and dignity of a great nation in the Pacific, a nation with which we have every reason to live in peace and friendship.

"It only needed a great catastrophe to show the sympathetic feeling of the American people for the people of Japan. I cry again for facts, for study, for calm consideration, for the restraint which goes with knowledge, and the right in all dealings between this great nation and her friends and neighbors. I shall be happy if we can substitute the calm findings of the investigator for the blatant explosions of the politician.

"Then, too, a great body of information must be created and mobilized in some single place about all the other questions which affect international relations. Some of these problems are economic, some are embedded in racial psychologies, some of them are historical, some are geographical, some are military and some partake of two or more of these origins. There are experts in all these fields, but it is doubtful if there exists a man whose business it is to interrelate them. And certainly there is no single place in the world, whether library, or university, or government department, where anybody can go and learn all there is to be known of these fundamental facts and interrelations.

"The Page School, as I see it, will become such a place. Guided by professors of distinction, research workers will accumulate this information by study of original sources. These men will gather the facts about international trade, racial psychology, commercial and military geography, diplomatic usage and experience, effects of artificial economic barriers upon international amity, effects of new inventions to expedite communication, and all the hundreds of things that enter into the contacts of nation with nation.

"These facts will be digested, systematized, cross referenced, analyzed and made accessible and intelligible to everybody who needs to know them. The men who do this research work will become experts in international problems. Some of them will continue their service in pure research as a life career. Others will be teachers of the science. Others will be drafted into the Government service.

"The Page School will, therefore, achieve three things. First, it will develop a science of international relations. Second, it will ascertain the facts, so far as they can be found, on any particular problem, and, third, it will produce a continually growing body of men trained in that science and available for service in the fields of education, government and business. Our contacts with the world at every point should show more conductivity and less useless sparking.

"Let us remember that it is not in great political or international conferences that advance is to be made. It is rather in the library and the laboratory of the patient research worker. Is it too much to expect that in the field of international diseases we might discover a disinfectant fifty times as powerful as guns to destroy disease germs in the international system?

"And so, I beg for this school now—now when America is entering on new responsibilities in the world's affairs. If, in the evolution of the nations, we have become the creditor of the world, then we shall have to face that fact and act with the responsibility and intelligence which that situation imposes.

"If our command of natural resources, inventive genius, productive application, are to be exercised for the benefit and safety of the world, then we must learn how to do it. If our moral leadership is such that we may be the strongest force in the world for peace, then God be with us if we fail. In any event, let us try to learn. And when we establish the machinery to learn, let it be dedicated to the memory and exemplify the spirit of Walter Hines Page."

Edwin Hubbell Chapin*

Hosea Starr Ballou

THE achievements of a great man are an inspiration to the rising generation. Who, if he be wise, can forget them? On great anniversaries we do well to recall them. And Edwin Hubbell Chapin was a great man.

In the picturesque Lake George region of Washington County, New York, he was born, Dec. 29, 1814, and from earliest childhood the Green Mountains of Vermont were familiar to him. As a youth he lived long at Bennington. A scion of the distinguished Chapin family at Springfield, Chapin owed much to his early environment, he felt, as well as to his ancestry and his wide reading.

At twenty-three Chapin began preaching at Litchfield, New York, and at Utica he was married in 1838. At Utica, the Rev. A. B. Grosh, editor of a Universalist paper (now merged in the *Universalist Leader*), was his mentor, and brought Chapin to the attention of a church at Richmond, Virginia, and in September, 1839, of the historic and flourishing Charlestown (Mass.) Universalist church, whose much-beloved minister, Thomas Farrington King, had lately died. There Chapin was the minister from December, 1840, to 1845, inclusive, and from Jan. 26, 1846, was associate of Hosea Ballou at the Second Universalist Church in Boston, the famous "School Street Church," until May 7, 1848, when Chapin began his wonderfully successful ministry of over thirty-two years at the Fourth Universalist Church in New York City, the "Church of the Divine Paternity," of which Dr. Joseph Fort Newton is now the distinguished minister. It is only fair to say that this splendid institution and the Chapin Home are Dr. Chapin's greatest tangible monuments. But both here and elsewhere his influence will continue.

While resident in Virginia, on Sept. 18, 1839, E. H. Chapin became a member of the Universalist Historical Society.

In a brief sketch of Chapin which I published in 1896, his life and youthful portrait were linked with those of his intimate friend, Thomas Starr King, ten years his junior. At a festival in Faneuil Hall after Chapin removed to New York, Starr King was called on to respond to the sentiment "absent friends," and he concluded: "What can be said fitly, by any

*Anniversary Address at the Church of the Divine Paternity, New York.

single speaker, when we come to another name that is in all your minds? What can be said, that is competent, of E. H. Chapin? God bless him! . . Let a master draw the diapason, and open the pedal of the great leviathan of music, and he can not let loose such a thrilling surge of passion as has swept this hall when Chapin has poured from his breast stormy denunciations of injustice, and fervid prophecies of future good; and then let him draw the sweetest flute-stop, and he can not pour out melody so pleading and pathetic as the Holy Spirit breathes through the tender, sunny, and melting tones in which Chapin portrays and illustrates the infinite love."

In 1847 Dr. John G. Adams said of Chapin: "He is all alive, and keeps his hearers so. Often, when filled with his theme and roused to strong inspiration therewith, will he hold an audience spellbound, swaying them as the swift wind the forest or grain field."

Hon. Timothy T. Sawyer, of Charlestown, writing in reminiscent vein in 1874, said of Chapin: "Fortunately he was rugged and strong in health, for the public is very severe in its demands upon favorite speakers and blind to the possibility of overworking them;" and he adds that at Charlestown Chapin was required to deliver two sermons each Sunday, with an additional "lecture" the second Sunday evening each month, and a "preparatory lecture" on Thursday evening before Communion Sunday, besides the regular work of a large parish—and yet Chapin found time to serve as chaplain of the Legislature, to preach the election sermon, to be a member of the State Board of Education, and to speak at many college commencement exercises.

Mrs. Mary T. Goddard wrote me many years ago of the way she and her husband, Thomas A. Goddard, were attracted by Chapin's charming personality and his rare wit. Her brother, Richard Frothingham, has left in print his impressions of the man.

Nathaniel Cheney knew Chapin in Boston, also for about thirty years in New York. Mr. Cheney once told me that a marked change was noticeable in Chapin's appearance three or four years after he went to New York—he grew stouter, his features heavier, then his beard.

Under date of Dec. 6, 1924, Mrs. Louise Whitfield Carnegie (Mrs. Andrew Carnegie) a life member of the Universalist Historical Society, wrote me: "My father and mother were long identified with the Church of the Divine Paternity, and as a small child I used to attend the Sunday school, when this church was situated on Broadway, corner of Bleecker Street. I remember the affection I always had for Dr. Chapin, although this affection was tinged somewhat with awe. I remember also the feeling of uplift with which we always left the church after his sermon, although I suppose this was largely reflected from the attitude of my parents. We had very few personal contacts with him, as he did not freely visit the homes of his parishioners, so that my recollections of him are not very personal, although, as I say, his name is always recalled with warm affection."

As is well known, Eaton Library at Tufts College (where the valuable collections of the Universalist Historical Society as well as the college library are cared for) was the generous gift of Mr. and Mrs. Andrew Carnegie, as a tribute to Dr. Eaton, Dr. Chapin's successor at the Church of the Divine Paternity.

From Tufts College Dr. Chapin received the honorary degree of LL. D., as he had received from Harvard University the honorary degree in 1845 of A. M. and in 1856 of D. D. (while Hosea Ballou, 2d, was an Overseer of Harvard University), and for many years a memorial to Dr. Chapin has been a conspicuous feature of Goddard Chapel at Tufts College.

Under date of Dec. 15, 1924, another member of the Universalist Historical Society, the venerable

EDWIN HUBBELL CHAPIN

Dr. Henry Nehemiah Dodge, wrote me in reminiscent vein:

"My earliest recollection of Dr. Chapin is of a large, rather short man preaching in the high pulpit of his Gothic church on Broadway near Spring Street. . . . My father had a pew in this church. . . . I am bound to say that my chief interest was often in the varied and emphatic gesticulation of our pastor.

"Later, when a student of medicine, I attended the Church of the Divine Paternity on the corner of Fifth Avenue and Forty-fifth Street, and for some time had a boys' class in the Sunday school. The gallery, where I used to sit, was well filled with students and other young men, eager to hear this man who could so clearly illuminate the relation of Science to Revelation, a burning question of the day. The body of the church was crowded. . . . Later I bought a pew in the church, not far from that of Horace Greeley. This pew I held until I left New York in 1876.

"Chapin was the spiritual hero of my youth, and I loved him as I have loved but few men since. To

him I largely owe the firm foundation of my Christian faith."

Forty-four years ago Chapin died, after a wasting sickness, so that his friends hardly knew him. His widow (Hannah Newland Chapin) did not long survive. Only one of their children is still living, Mrs. Charles Davison (Marion G. Chapin) but there are several descendants of later generations. Yet the number of men and women who have been uplifted and helped by Dr. Chapin's influence is still legion.

Convocation Week at Bangor

Stanley Manning

BANGOR THEOLOGICAL SEMINARY, the only theological school in northern New England, and the only one in New England which is situated in a center of rural communities, has recognized the opportunity afforded by its location, and each year during Convocation Week brings to Bangor some of the leading teachers and preachers of the country. Not only are the faculty and students of the seminary advantaged, and the city impressed—for Convocation is an important event in the city of Bangor—but about two hundred ministers, many of them from remote parishes, come together for instruction, inspiration and fellowship. No denominational lines are drawn. The seminary itself is non-sectarian, and the Convocation speakers are drawn from many Churches.

Universalists are especially interested in this year's program, because, for the second time in three years, we are represented among the speakers, Prof. Clarence R. Skinner of Tufts being the Enoch Pond lecturer on Applied Christianity.

Another interesting feature was the luncheon served to the Universalist ministers on Tuesday, Feb. 17, by some of the ladies of Dr. Ashley A. Smith's church. An excellent lunch, good fellowship and valuable exchange of ideas occupied the two hours available between lectures.

Four courses of lectures are offered. Professor Skinner's dealt with the Biological, Psychological, Economic and Political Factors which influence the Spiritual Life, and "Socializing the Christian Order." In these he outlined first what he called "the new kind of predestination being preached by biologists," the mental and spiritual limitations imposed by man's physical equipment, and said that Jesus spent much of his time healing the bodies of men because he knew the connection between the physical and spiritual sides of life.

In his second lecture he spoke of the effects of such instincts as fear and anger, and urged that the church must minister to the felt need of men in controlling the psychic life. The present popularity of psychology and pseudo-psychology is evidence of this sense of need. The complexity of modern life is making personal relations impersonal, and in an impersonal world man can not find his highest development. We must seek, not bigness, but first of all the Kingdom of God and His righteousness.

"The Economic Factors which Influence the Spiritual Life" showed how daily work determines in some measure our philosophy and outlook upon life, our attitudes and our religion. The influence of the profit motive was illustrated by the action of so-called Christian nations in the recent opium congress.

While political factors influence the spiritual life much less than others, because they are not so fundamental, they do affect it. Every activity and organization tends to become an end in itself. States become narrow, restricting, exclusive, which naturally leads into war, when men are taught to hate and kill, and punished if they refuse. Politics may thus lead to a denial of Christianity. The state must be Christianized if we are to lead Christian lives.

In the final lecture, "Socializing the Christian Order," Professor Skinner said: "The new church must be both more individual and more social, meeting individual needs, all of them, more adequately, and at the same time must develop a social machinery for expressing a social gospel. As it loses itself in the task of building a new world, it will find itself."

Dr. William Pierson Merrill of the Brick Presbyterian Church of New York gave the George Shepard lectures on Preaching, dealing with "The Message," "The Method," "The Conduct of Worship," "Among the People," and "Personal and Spiritual Life." Filled with practical wisdom and suggestions, these lectures will lead to improvement in both the matter and manner of many hundreds of sermons which will be preached in Maine in the days ahead. In speaking of a minister's relation to his people he said that at an installation service it is much more important that there be given a charge to the people than to the minister, because while there is committed to him a church, there is committed to the people what is more important than any institution—a man, a human personality, to make or mar.

Dr. J. T. Stocking of the Congregational church of Upper Montclair, N. J., gave the Quiet Hour Talks each morning during Convocation Week, bringing a wealth of experience, study and insight to help in securing that spiritual equipment without which the minister's life and work must fail. He spoke of "Our Friendly Enemies," referring to the scientific controversies of forty years ago, which forced clearer thinking upon the Church, to the attacks of social enthusiasts, who brought about the present social emphasis of the Christian message, and to the present insistence of youth upon the elimination of sectarian divisions and the emphasis upon practical Christian living. Another lecture dealt with "The Irresistible Christ," suggesting Dr. Newton's phrase, "The Inevitable Christ." That is about all the difference between many Congregationalists and most Universalists.

The Samuel Harris lectures on Literature and Life were given by President Henry Noble McCracken of Vassar, and dealt with "Poet and Town in the Middle Ages." They presented a picture of the beauty and cruelty, the aspirations and the sordidness, the morality and the immorality, of four and five hundred years ago, which help to explain the fact that

we are no farther than we are to-day on the way toward the City of God.

A feature of Convocation Week was the formal inauguration of Dr. Warren J. Moulton as president of Bangor Seminary. His inaugural address was a statesmanlike survey of religious needs in the rural districts of northern New England.

The Universalist ministers in attendance during Convocation Week were: Prof. Clarence R. Skinner and the Rev. C. H. Pennoyer, Boston; Dr. Ashley A. Smith, Bangor; the Rev. T. B. Fisher, Old Town; the Rev. Merrill C. Ward, Guilford; the Rev. Milo G. Folsom, Gardiner; the Rev. Paul Weller, Machias; the Rev. Harry M. Daniels, recently of Caribou; and the Rev. Stanley Manning.

Four ministers of federated churches which are partly Universalist were also present: the Rev. H. S. Baker, Mechanic Falls; the Rev. C. W. Wilson, Orono; the Rev. C. W. Rogers, North Anson, and the Rev. C. N. Eliopoulos, Brownfield.

Sound Doctrine from Weller

"MAKING the Melting Pot Melt" was the subject discussed Sunday evening, Feb. 15, before six hundred Massachusetts people at the Brookline Forum—meeting, significantly, at "Coolidge Corner," in the Beacon Auditorium, Brookline, Mass.—by Charles Frederick Weller, founder and executive of the League of Neighbors of Elizabeth, New Jersey, which, in co-operation with the Union of East and West, is extending its work to Boston, New York and other cities.

"The immigration law which went into effect last July," said Mr. Weller, "has very largely stopped the putting of new human material into our boasted melting pot. In 1914, the last year of normal immigration, 1,214,480 were admitted; this year, 1924-25, only 164,667 are admissible. East Indians (whom Tagore and Gandhi are teaching us to appreciate) are excluded entirely—as are the Chinese and Japanese. From each of forty countries only 100 people can come to us annually. These forty countries include Finland (which the world's fastest runner is now making known to us), Greece (of which Homer was the ancient Will Rogers) and Palestine (whence our Christianity came).

"The biggest quota allowance of all is from Germany, 51,227. What that means, humanly, Mrs. Weller and I learned last August in Berlin, where we selected a baby for adoption by Mrs. Weller's brother, an American university professor. Eighteen months or more it would have taken to get that German baby into America. Another Berlin baby, because born in Russia, would be twenty-one years old before admissible—even as an adopted American.

"From Spain we tried to bring three little children to their father, mother and elder brother, who have lived for four years in Elizabeth, N. J. They can not get in for years, if ever.

"From the whole central section of Spain around Madrid—where four hundred would-be immigrants have been approved by the American consulate—only eight can be admitted annually."

Mr. Weller asked for help in moving President Coolidge and Congress to humanize the present law by admitting outside of quota limitations the children and wives ("and I would add the parents") of foreigners who have lived worthily in the United States.

He praised the new system by which the American consul nearest to an applicant's home determines whether he can be admitted. "That admirable method ought to be used," urged Mr. Weller, "to restrict immigration—not as now on the basis of ignorant, shameful prejudice against all non-Nordics—but by defining the standards to which would-be immigrants must conform to be acceptable, letting any individual win admission on his merits."

"The failure of the American melting pot to melt satisfactorily is not due to the supposedly excessive number of immigrants nor to their non-Nordic origins," said Mr. Weller. "Instead, it is due to the wrong spirit which now dominates America. The basic trouble is the prejudiced, undemocratic and inhuman consciousness which is expressed, developed, strengthened by the present immigration law.

"Could your own sons and daughters be melted into your own family life if you did not treat them with appreciation and affection?"

The speaker told several modern parables, the stories of many immigrants whom he has intimately known, to show "what Americanization really means—what, actually, are the standards or ideals by which America is being shaped." He argued against the common labor union creed, that "immigrants lower wages and depress the standards of life; that immigrants are, not assets, but liabilities." He condemned Secretary Davis' recommendation that every immigrant in the United States should be officially registered and compelled to report once or twice yearly.

"Can such a spirit make the melting pot melt?" asked Mr. Weller.

"Immigrants create more jobs than they occupy, more opportunities than they fill. Possessed of all the normal human hungers, they rapidly raise their standards of life and are quite as eager as others are to demand the highest wages and the best advantages available in any line. They offer America the best possible means of keeping our country young, progressive, prosperous."

"How can the melting pot be made to melt? Only by developing a new world-wide Consciousness of Kin, a realization of world-wide human unity in the spiritual fundamentals.

"How can such a consciousness be created? Only in individual minds and hearts.

"Who shall make the melting pot melt? You and I, average ordinary folks.

"To Americanize the foreigner as Americanization is now all too commonly understood, is, too often, to injure, harden and debase the foreigner—to make him an unidealistic money grabber—and thus to harm America and the world. Instead, the real need is to internationalize the American spirit.

"The interests and activities of all people, every-

where, have become inextricably interwoven. The one thing lacking is a unified human consciousness parallel or adequate to the physical, economic, actual unity of all mankind.

"The League of Nations, noble and necessary as it is, can not alone prevent war. Diplomats, scholars, industrial magnates, the great and powerful at the top of human society, can not save us.

"Democracy must be invoked. The ordinary average man must be stirred by a new, nobler vision. Soul force, as Mahatma Gandhi realizes it in India, as Jesus preached it, saying 'The kingdom is within you,' is our only hope. Through that soul force, you and I, average humans, can begin now to save America and the world.

"Not waiting for socialism or Christianity or any other big scheme, not blaming capitalists, diplomats or any one but ourselves, you and I can begin at once to create the needed world consciousness—in ourselves first and then perhaps in others—by personally crossing some of the chasms of misunderstanding or ill will which separate us from negroes, or Italians, or radicals, or from any of our neighbors—near by or anywhere on earth."

Letters Wise and Otherwise

MR. GAY SETS SOME THINGS STRAIGHT

To the Editor of the Universalist Leader:

I am writing to ask the privilege of space in the *Leader* to correct what seems to be a rather wide-spread misconception with regard to the Universalist Church at Camp Hill, Ala., and the Southern Industrial Institute, of which the Rev. Lyman Ward is principal.

From letters and donations which I receive it is evident that some of cur Universalist members and churches and Sunday school classes have the impression that the minister of the Universalist church is in some manner connected with Dr. Ward's school. Let me sketch briefly the only relationship which exists and thus attempt to remove mistaken ideas regarding the two organizations.

The town of Camp Hill was visited by pioneer preachers of Universalism for years, and in 1846 a church was organized. An increasing number of converts to the strange doctrine made necessary another building than that which was originally erected, and then, later on, a third edifice was erected. This church, whose corner-stone was laid in 1907, is the Universalist church of Camp Hill, and in this church services of worship are held regularly. The Rev. George A. Gay is minister of this church, and the membership at present is numbered at 280 individuals. The Sunday school has an enrollment of nearly 100, and the Y. P. C. U. has an attendance which runs from eighteen to forty. The Mission Circle has forty-one members.

When the Rev. Q. H. Shinn decided to establish an industrial school for white boys in the South he located it at Camp Hill. Twenty-six years ago, or in 1899, the Rev. Lyman Ward came to Camp Hill as a teacher. He assumed the position of principal of the school, which was called the Southern Industrial Institute. The original plans for the school were changed as the years passed, and its scope was enlarged so that it became an undenominational school rather than a strictly denominational affair.

The Rev. Lyman Ward was a Universalist minister, and he identified himself with the Universalist church of Camp Hill, and has continued to support it through the years, being a loyal and generous helper, often supplying the pulpit when no minister was available, and in every possible way attempting to advance its interests. He has been and is to-day ably assisted in his loyal adherence to this church by his excellent wife and accomplished daughter.

There is no connection between the Southern Industrial Institute and the Universalist church of Camp Hill except that friendly interest which is inevitable in a small town where such a school is located and whose principal is a member of the Universalist church. The minister of the Camp Hill Universalist church, being greatly interested in young people, is glad to be of any assistance possible to Dr. Ward and his school, but he is in no way connected with the school.

Therefore, it is only a source of confusion for any persons who wish to send money or periodicals or anything to the Southern Industrial Institute to forward these to me.

A further word of explanation is also in order at this time. The Southern Universalist Young People's Institute, which has been meeting at Chattanooga, Tenn., for the past six years, will meet at Camp Hill this year. After conference with several of our officials the name of this institute has been changed to the Southern Universalist Institute. This summer school of methods for church workers has rented the buildings of the Southern Industrial Institute for the ten days during which the meetings are to be held, but there is no connection between the two "Institutes." The Southern Industrial Institute is Dr. Ward's school, and the Southern Universalist Institute is the Universalist summer school for the South. Lyman Ward is principal of the one, and George A. Gay is director of the other.

It is hoped that this rather lengthy letter may remove any confusion that may remain in the mind of any persons respecting the identity of the organizations at Camp Hill. Please bear in mind that the Universalist church is one distinct organization for the worship of God and the service of man, while the Southern Industrial Institute is another distinct organization for the education of white boys and girls, young men and maidens, who desire to become useful citizens of our United States.

George A. Gay.

* *

HARD TO GET ON COMMON GROUND

To the Editor of the Universalist Leader:

For quite a while I have had the pleasure of reading copies of your very interesting paper. I have found it unusually fair in discussing the opinions of those who disagree with you. I was therefore somewhat surprised to read in the issue of Nov. 29, 1924, an editorial headed "Eat, Drink and Be Merry."

You say: "Mr. Henry E. Williams sends us the philosophy of life by E. Haldeman Julius." Then you publish as this philosophy an extract from an article in a *"dollar a year paper."* There is no pretense that I can see that E. H. J. had anything to do with the article.

It is possible that some Free Thinker was fool enough to write it, but I think that if you investigate you will probably find that it was written by some Orthodox writer with the idea of perpetuating the notion that when a man refuses to accept all old Hebrew literature as coming from the Almighty God of the universe he has lost all incentive to live a moral life.

Read it over again and see if it doesn't strike you that way.

You know and I know that some of the most upright, honest, truthful men that ever lived have been men who had the courage to express their belief, I might say knowledge, that God could not have been the author of either the Old or New Testament.

Men talk about blasphemy. To my mind there can be no greater blasphemy than to affirm that the Almighty God of the universe was responsible for some of the passages in the Old Testament, notably Gen. 19, 2 Sam., chap. 11, 2 Chron. 18 : 18-23.

The world in its progress in civilization has done away with polygamy and slavery in spite of the teachings of the Bible,

and it will eventually destroy the liquor traffic and bring an end to all war, notwithstanding both are upheld by many Bible texts. Yet men persist in promulgating the idea that the Bible is the source of all morality.

Henry Heaton.

Biddle, Mont.

The article referred to was taken from a paper edited by E. Haldeman Julius and appeared to us to be editorial matter or an editorial contribution. We agree that it is blasphemous to assert that the good God did all the things the Hebrew scriptures say that He did. It also is unintelligent to think of Him as the author of the Bible in the sense that Dickens is the author of David Copperfield. We hold that the books of the Bible, like all books, grew out of life—the divine life and the sinful life of men. Each of the sixty-six books reflects the intelligence, the morality and the divinity of its age and its men. Because the books deal with a religious people, they are books that are full of religion. Because some of the books describe the life of Jesus, the most divine (God-like) man who ever lived, these books are the most beautiful and uplifting books we have.

Quoting from parts of the Bible men have backed up polygamy and slavery; catching both the letter and the spirit of the best parts of the Bible, men have gained vision and strength to destroy them.

Editor.

* *

MR. NASH AND MR. GUNNISON

To the Editor of the Universalist Leader:

I have read with care both the addresses of Arthur Nash as published in the *Leader* and also the rejoinder by my friend, Herbert Gunnison. Mr. Nash is asking the men of the Universalist Church to engage in a very definite and a very noble work. How can he expect them to respond to his call if he is supposed to abolish the Universalist Church as a preliminary? I suspect my friend has got a wrong impression of what was said, from the report in the daily press. I surely got no such impression from reading the address in the *Leader*.

Surely Mr. Nash would not expect to do much in the clothing business if he disbanded his organization of workers and scrapped his machinery. No Universalist I think—least of all Arthur Nash—wants to abolish the Universalist denomination. What he calls in his not very elegant phrase "denominational cussedness" is only another name for hard and fast sectarian narrowness and bigotry—something we have been up against on every side during our whole history.

It is not to be wondered at if we have contracted some touch of the disease, living as we have where the whole atmosphere was contaminated with it. But I think we have had the distemper in a very mild form, compared with most of the other sects.

Of course, the first thing an organization, as also an individual, has to do is to provide for its own existence. It must live in order to do any work in the world. But it must do that work in order to justify that existence.

Human nature is fundamentally selfish; probably it has to be in order to hold its own in this world. But there is a just limit to the exercise of that selfishness. When a church oversteps that limit—that is when it lives for itself alone and not for the general good—it is more or less justly characterized by what Mr. Nash calls "denominational cussedness."

All organizations are liable to this fault and most of them show it. Surely it is found in political parties, social groups, trades unions, even in nationalities, tribes and races. Most of them have found out how to live, few how to let live. The trades unions openly appeal to what they call "class consciousness." It is only in recent years that we have heard a call for "human consciousness," for "brotherhood consciousness."

The Universalist Church has been carrying on for a century and a half a propaganda of an idea—an idea repudiated by the whole Christian world for fifteen hundred years. It has done its work well. It has helped to modify the opinions of multitudes outside its own fellowship. That work is by no means finished. It probably will not be for more than a century and a half longer.

Now comes an honored member of our order and asks us to keep in touch with the new and better spirit of the times, and enlarge our work, and help the world, not only with our idea, but with practical aid in some important practical affairs.

The Red Cross has been the most notable example in recent years of this new and better spirit which has come into the world. It is a matter of just and great pride to our Church that one of our devoted women consecrated her life to this work, and contributed much valuable service in its leadership.

The Red Cross has been a great missionary, the wide world over, for the gospel of the Brotherhood. It responds to but one call, that of human need. It recognizes no limit to its work in nation, race or religion. It is the Good Samaritan multiplied a million fold journeying up and down along all the roads frequented by the children of men.

It is this spirit which is at the heart of that great organization known as the League of Nations. It is much to be regretted that this great republic should be so obsessed with "denominational cussedness," that it is unwilling to take its place and do its share in this great work.

One of the religious bodies in this country which has entered most whole-heartedly into the Red Cross spirit and shared its activities is the Society of Friends, the so-called Quakers. It is among the smallest of the sects, but it has justly earned the widest and highest distinction in the noble work of relieving human suffering.

Now if I rightly understand Arthur Nash, it is his wish to have the Universalist Church enlist in this great work, to equip itself so as to "lend a hand" to any call of need, come from whatever source it may, up to the full measure of its ability. It is a call to "keep the home fires burning," not to extinguish them, but to let the warmth and cheer radiate through open doors and windows to those without, who perhaps have no "home fires" at all. To me this call to a wider work is the most heartening and persuasive voice that I have heard in our Church in my time.

A. B. Hervey.

Hamilton, Bermuda.

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AN INTERESTING LETTER FROM JAPAN

My dear Mr. Etz:

Your last letter, just received, spoke of a desire for information about the work in the mission house at Higashi Nakano, and as Mr. Cary is busy writing about the night school at Shizuoka, perhaps I can help by telling you a little about our mission house activities.

You know, of course, that Mr. Cary has a religious discussion class here every Sunday afternoon in English and Japanese, with Mr. Ito as interpreter both ways. The personnel of this class is not always the same, but of the twenty-five or more registered from twelve to fifteen are here each time.

The two little Ito girls and, when possible, Mr. Ike's little girl have a class in Japanese taught by Fumiye San, Mr. Ito's daughter in the Blackmer Home. They use our sun parlor and Mr. Cary's class occupies the living room.

In the dining-room my girls' class meets. You know I began this class in October with one little Chinese girl, an English pupil of Alfreda's who is very lonely in Japan and who loves to come to us for comfort as well as for Christianity, for which she is also eager. This class has grown until now there are twenty girls, fifteen of them Japanese, and four our own daughters.

Mr. Cary's class has been studying "The Living Universe," by Jacks, and now they are about to begin "The New Testament in Modern Speech." My girls are having Old Testament stories and something of the construction of the Bible in preparation for a study of the Life of Christ.

As the girls and the boys and men come in we gather about the piano and sing hymns. The Japanese love to sing and they are especially fond of hymns, and if any church school or guild or

circle is eager to send us something that will be really helpful in our work right here in the mission house, it will find us most grateful for a dozen or so hymnals that are new and modern and all alike. The only kind we can get here are high church Episcopalian books on one hand, and utterly utter Billy Sunday books on the other. The little paper missionary hymnals that our women know so well are cheap and easily mailed, and they would be most acceptable. Those brown paper-covered books "One Hundred Best Selections" would be good for week day singing and supplementary singing at any time, athough of course we have to omit the love songs.

After our lessons are over and we have all had tea, we sing again. Sometimes some of the boys find it impossible to tear themselves away and they stay for supper. Then we make a wild dash for the evening service at Dojin House an hour and a half away. We do not encourage their staying for supper on Sunday, because it is supposed to be our maids' rest day. They do not go out more than once or twice a month, because they know how busy the day is for us, but I want them to learn to love Sunday, and they have my permission to go every Sunday if they wish, and when they stay home, we try to help them as much as possible so that it may be a happy day always. They are as dear and as loyal and as cheerfully willing to do anything we ask or they can think of doing to help as two very efficient, dainty little maids can be, and I hope we shall make Christians of them some day. So far, they have not enough English or I enough Japanese for us to get very far beyond matters of household interest in our conversation. I am going to work very hard at my Japanese these next few months, however, and I hope I may be a little more fluent before April brings an avalanche of work to cut my time in half.

After the first of April I expect to teach two mornings from eight to twelve at the Women's University, two mornings in the Second Girls' High School and Saturday mornings in a Boys' Commercial School way at the other end of Tokyo.

Meantime, to return to our classes. On the Monday evening after Christmas we had a joint party here of Mr. Cary's two classes, the English Bible Class at the Barrack and his discussion class here, and my English Bible Class in Mr. Kozaki's Sunday school. Of course it was vacation time and many boys had gone home, but we had over thirty here in spite of that. We opened with hymns and a prayer and then played games and games and games. Then we had refreshments, tea and cakes and cookies, and a beautiful Christmas cake in two layers—I mean stories—with much frosting and many decorations, presented to us by a "grateful grocer" (and well he might be!)

I wish we had kept a guest book from the time we arrived. Just the other day I thought that perhaps the people at home might be interested to know how many people we entertained over here and we started to count up. Since the first of January I have tried to get all the names down on a desk calendar, but we may not be able to remember all the people who came between Christmas and New Year's. However, since Christmas morning we have entertained *at least* 164 people in the mission house, and we are still, according to the children, "going strong." That is in twenty days. I think I can safely say that sixty have had meals with us, forty-six have attended parties, and all have had tea, cakes, salted nuts, candies, etc., according to custom. We love to do this, because we love the Japanese people and enjoy all our contact with them, social, intellectual and spiritual, and most of all we like to do it because we can get so much closer to them when they feel that we gladly welcome them here, that we can be of vastly more service to them, and can mean much more in their lives than we could if we only met them at stated times in formal classes.

Perhaps you can understand how, with the cost of living what it is, it is absolutely necessary for me to take whatever teaching presents itself, much as I regret the interruption in my study of Japanese. Perhaps you will think that with the mornings gone I shall still have the afternoons, but in spite of the two maids, my large family demands much home work of its mother. I thought I made all the clothes I could for the children at home, but here I have to do even more. Very few days go by in which I do not have to make at least one garment for somebody, and mending and darning fill in any possible idle moments. Then teaching requires some preparation and some correction of class work, and entertaining also takes much time.

Will you please tell people that another thing that we can use *ad infinitum* is Bible pictures, especially Perry Pictures of the Old Testament stories and the life of Christ?

In closing I want to thank you all with a heart overflowing with gratitude for your spirit of co-operation in everything we are trying to do, and for all your kindness in sending us the material assistance that we just could not have managed without.

Faithfully yours,

Maude Lyon Cary.

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NINETY YEARS OLD

To the Editor of the Universalist Leader:

They surely "started something" at that New York dinner. I've read every word of it twice over, and if it could even bend the bars of sectarianism 'twill surely be a world blessing. But in a few weeks (if I live till April) I am ninety years old, and I feel there is nothing so hard to kick against as the wall of prejudice in all this world, and they will need a "battering-ram," first of all. May God bless their efforts and speed the good work, is the prayer of my heart.

Mrs. Fanny Hawkins, to whom you send the *Leader*, says she would sell her shoes for it, if she couldn't get it in any other way. It surely is very interesting, and I should hate to be deprived of its help. I hope to be able to read of your "Boston banquet," last Tuesday.

Eleanor A. Richards.

Oxford, N. Y.

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THE PARABLES OF SAFED THE SAGE

The Song Amid the Traffick Noise

I was in a city, even in New York, and I rode in a Taxi. And we were halted nigh unto Union Square, where standeth the Mounted Figure of George Washington, with upraised hand, vainly endeavoring to stop a Trolley-Car. And there we halted while the Traffick thundered by along Fourteenth Street. And believe me, it was some thunder.

But suddenly the Cab was filled with Musick, so that I wondered with great admiration. And the man who drave my Cab, who was moderately Hard Boiled, looked about him, and wondered.

And I heard the voice of a Skilled Woman Singer, singing a remarkably sweet melody.

Then spake my driver, saying, There is a Radio Shop over yonder on Fourth Avenue. That Musick proceedeth from there.

Now I know not what it would be like to live near that shop, and have to hear it at all hours, but this I know, that to be stopped by the Traffick and to hear Sweet Musick distinctly audible above the noise of the city was Wondrous Beautiful. And I know not who it was that sang, nor whether she was in Pittsburgh or Omaha, but hers was a most rare voice, and the words that she sang were beautiful.

And this I thought as we drave on, that there are it may be so many kinds of voices in the world, and none of them is without its significance, and that he is blessed who can find the wavelength of life's finer voices, and discern the Musick above the Clatter of the streets.

Beloved, the noise of the streets is not to be despised. It is the noise of Industry, and that is well for human life. I bring no railing against the Racket and Clatter and Slam of modern living. But these are not the only voices that are to be heard. Oh, rest beside the weary road, and hear the angels sing. There are just as many angels as there ever were and the sky is as full of Musick. And I am resolved to listen to the higher and sweeter voices of the soul, at least a part of the time.

Understanding Our World

The Guggenheim Fellowships

Statement of Simon Guggenheim

The establishment of the John Simon Guggenheim Memorial Foundation is the culmination of a plan that Mrs. Guggenheim and I have cherished for some time to create a worthy memorial to our boy, whose death, in 1922, was an inexpressible sorrow to both of us. If he had lived he would have continued his education in one of our great American universities, and upon his graduation there he would have embarked upon a course of graduate study abroad, just such as we are now endeavoring to make possible for others under this foundation.

Ever since Cecil Rhodes founded the Rhodes scholarships I have watched the development of his plan with unusual interest. It has now been in operation twenty-one years, has attained its majority, and has more than justified the vision of its founder.

I want to supplement the great Rhodes Foundation by providing a similar opportunity for older students of proved ability, and for women as well as men. Furthermore, I want to make it possible for these persons to carry on their studies in any country in the world where they can work most profitably.

With the progress of our country it is inevitable that our interests should reach out over the world. My father and my brothers and I have participated in this modern trend in our business relations. My family came to this country originally from Switzerland, and were once engaged in business there.

Since then we have had large interests not only in many of our own states, but in Alaska, Mexico, South America, Asia and Africa. I have been deeply impressed therefore with the importance of a world-wide view point and with the necessity of a better international understanding. I think the value of research is better appreciated to-day than formerly. This, too, is a subject in which I have always been deeply interested. My brothers and I formed the practise years ago of employing the best qualified specialists in each phase of our business and, out of business necessities, have been compelled time and time again to embark on rigorous and costly research.

I am also deeply interested in art and music, and my wife and I had always hoped that a similar interest would have developed in the boy we lost, so that these things also might have had a part in his further education. For these reasons and many others I have endeavored to establish this new foundation on the broadest possible base.

We all realize that some of the finest minds, some of the most constructive thinkers, in the world, have been seriously hampered in turning their natural gifts to the best advantage by the lack of adequate financial backing. I want to do my part to meet this need.

It is a matter of satisfaction to me that the income of the foundation will be spent on men and not on materials. I have noticed that it has always been an easy matter for educational enterprises to secure money for buildings; but money in the place where this foundation proposes to use it is apparently hard to get.

It has been my observation, from the outside, that just about the time a young man has finished college and is prepared to do valuable research, he is compelled to spend his whole time in teaching. Salaries are small; so he is compelled to do this in order to live, and often he loses the impulse for creative work in his subject, which should be preserved in order to make his teaching of the utmost value, and also for the sake of the value of the researches in the carrying on of civilization.

I have been informed that the sabbatical year is often not taken advantage of because professors can not go abroad on half salary, and it is for this reason that we have provided that members of teaching staffs on sabbatical leave shall be eligible for these appointments.

It has seemed to me that the educational systems of Europe are superior to ours in one respect, in that they offer greater opportunities to young men to become and remain productive scholars. It is my hope that this foundation will do something to provide a similar opportunity for young men and women in the United States. I hope that the result of this will be to increase, at least to some degree, the vitality and effectiveness of American education.

In working out the details of our plan I have been singularly fortunate in securing the thoughtful consideration and assistance of a large group of leaders in the many fields of education, of art and of science in this country. To each of these men and women I am deeply grateful for the interest which they have taken in the foundation and for the invaluable assistance which they have given. The plan as finally adopted is not the thought of a moment, but is the product of many minds and of long and careful discussion.

I earnestly hope that the foundation may be of permanent benefit to those appointed to the fellowships which it provides, and, by means of their study and research, as well as through the contacts which they establish, to our entire nation and to the world.

Working Out the Plan

"There is no restriction of the subject to be studied or the place where study is to be pursued," said the statement formally announcing the plans of the fellowships. "The fellowships are open not only to candidates engaged in research work along academic or artistic lines but also to those interested in the workings of foreign systems of government, in the study of social or business conditions or in productive scholarship in the fields of the various learned professions, art and music being especially mentioned as among the subjects contemplated.

"The principal obligation imposed on the holders of fellowships is that they shall produce contributions to knowledge in their special subjects and, secondly, that they shall make the results of their studies publicly available. Where necessary and deemed wise the foundation will give financial assistance toward publication.

"The plan underlying the foundation embodies the results of the best educational thought in the country. The ultimate control of the foundation will be vested in a Board of Trustees, composed of the founders and others experienced in executive direction of large affairs. In matters of educational policy the trustees will have the benefit of an Educational Advisory Board, which will consist of men and women in active educational work, including eminent representatives of the various fields of knowledge and of art connected with the different types of educational institutions throughout the United States.

"With the general purpose in mind Senator Guggenheim enlisted the aid of President Frank Aydelotte of Swarthmore College, who is also Secretary of the Rhodes Trustees in this country, a Rhodes scholar himself and probably the most experienced man in the United States in all matters pertaining to scholarships for study abroad. Senator Guggenheim told President Aydelotte what he contemplated and left it to him to work out the details That was about six months ago.

"President Aydelotte secured the assistance of Henry Allen Moe, a Rhodes scholar and a graduate of Brasenose College, Oxford, where he was a lecturer in law last year. President Aydelotte and Mr. Moe consulted a large number of leading educators throughout the country to ascertain their views as to the best possible method for working out Senator Guggenheim's idea. After those suggestions had been carefully considered, they worked out a plan embodyng the best features of existing plans. This plan in turn was submitted to leading educators throughout the country for study and comment."

The office of the foundation will be in New York. It will be opened on March 1 in Room 2300 of the Pershing Square Building, Park Avenue and Forty-second Street. Mr. Moe will be in charge of it.

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

Roads to Social Peace

By Edward Alsworth Ross. The University of North Carolina Press. $1.50.

"My object," begins Professor Ross, "is to promote social peace," and he prefaces his various theses by commenting on the general desire for "peaceful adjustment of all matters which may come up between sections or classes or groups within a society." Even the apologists for war, he reminds us, want peace at home. But peace at home, he is careful to assert, means more than refraining from violence, certainly means more than toleration of evil, and should mean that the stragglers must be prodded, "if the social procession is not to be strung out all the way from the stone age to super-civilization." How rapid progress may be made possible under conditions of social peace it is the purpose of the book to show.

Beginning with sectionalism, the danger of which he believes to be diminishing, Professor Ross points out that the people of this country have learned their lesson so far as sectional strife is concerned, and will do anything in their power to avoid further disaster from this source, but he suggests certain measures which he believes will advance the cause of harmony among the sections of the country: proportionality of representation in government; proportional sharing of the benefits of government; proportional sharing of the burdens of government. He also suggests that the sectional bearing of legislation be considered and that people of each section should be willing to listen to qualified spokesmen from other sections.

On the whole Professor Ross finds that sectarian strife has been less of a problem in this country than elsewhere, a fortunate condition which he attributes to the separation of Church and State. To maintain this state of affairs he believes it is necessary for the denominations to keep out of politics, and to co-operate with each other in enterprises affecting the welfare of the community.

So far as the promotion of peace between nationalities is concerned, Professor Ross is a staunch advocate of restricted immigration, not on grounds of theoretical superiority but because of our plainly demonstrated inability to assimilate the immigrants already here. To avoid nationality conflicts he proposes that we should "concentrate all the discrimination we intend to practise on the alien at our ports of entry," according full rights to those we admit, that we should insist on schooling in American schools, that we should in no way discriminate against naturalized immigrants. He opposes the admission to this country of members of the yellow or brown or black races, although he does not take the position that they are inferior to the whites. Finally he urges that every effort be made to counteract the present condition so that no longer will immigrants feel that they "are not *in* America but *under* it."

Turning his attention to the mitigation of class struggle, Professor Ross first comments upon the leisure class and its diminishing influence, and then turns his attention to a more important problem, the increasing class-consciousness of the business man. The magazines and newspapers, he points out, "live by their receipts from advertising, and hence they habitually laud and glorify the active business man who is a possible buyer of advertising space." The business man, "continually pictured as a superman, a being of tremendous intellectual grasp," eventually takes himself very seriously and, "emboldened by the rush of newspaper flattery to the head," brushes aside professional men and takes the affairs of the community into his own hands. Professor Ross enlarges on this point by showing how business men are flattered by such magazines as the *Saturday Evening Post*, which, he says, "in the last dozen years has degenerated from a national weekly into a sycophant of business," and by Rotary, Kiwanis, Lions, Gyro, and Optimist Clubs, which, whatever their good points, are often mutual admiration societies for the business man. In such clubs business men "hear too much laudation of their class. . . . they listen to too many fulsome, obsequious speeches," and if one of their number fails to hold the orthodox views on labor unions and the like he becomes a pariah. This is shrewd and sound analysis and should be given wide hearing. Professor Ross's conclusion is also admirably stated: "If business men do not make their organizations express their public spirit and good will rather than the greed and intolerance of a self-conscious dominant class they will find the rest of the community united to checkmate their every demand." In relating the conflict between capital and labor he makes some suggestions which commend themselves to the reader.

In conclusion Professor Ross outlines the causes of the town and country conflict, and offers several proposals for allaying it. As in the other chapters his treatment is inclusive and sound, and his proposed remedies show how well he avoids the fallacy of over-simplification. The little book, of less than one hundred and fifty pages, is necessarily sketchy, but it presents an admirable epitome of the views of one of the country's most notable sociologists, a man who has spent many years in the study of methods of achieving social peace. It well deserves its place among the publications of the University of North Carolina, which has already given us several notable books.

* *

Christianity—Which Way?

By Charles Sparrow Nickerson. The Century Company. $1.75.

The records show that in every age the long-suffering public has been told that Christianity is at the cross-roads, but statistics have not yet been compiled to indicate the comparative frequency of the remark in each generation. Perhaps we are wrong in thinking that it has been said more often in the last ten years than in any previous decade. On the whole, Dr. Nickerson's book is several degrees better than most books on the same subject and in the same vein. It is better because its writer has a historical background, an enlightened point of view, and a good deal of restraint.

It begins with an introduction bearing the title, "The Church Militant," a general statement of the thesis. The first chapter describes "The Church Courageous," the Church of the apostolic age. It ends with this conclusion: "The one supreme discovery in all ages is to find Christ. The one chief and all-inclusive duty is to obey him." The second chapter, entitled, "The Church Imperial," treats of the deadly influence exerted by the theological controversies of the first five centuries. In "The Church Divided" the author depicts the failings of the Reformation as well as the advantages it gained, and he concludes by appealing for the same courage in our day that the Reformers showed in theirs. In "The Church Expectant" he outlines what is substantially the Modernist position of to-day

In its essence the book is another appeal to return to the religion of Jesus, which, for the author, centers about the concept of brotherhood. In addition there is a good deal about freedom from authority, the scientific attitude, the modern view of the Bible, and the current views on immortality. Dr. Nickerson further insists that people want church unity and should demand it, and lays a good deal of weight on religious education. It can at least be said for the book that it tries to do what needs to be done, and if the author has not solved the religious dilemmas of our time he has thrown light on them.

* *

Tantalus

By F. C. S. Schiller. E. P. Dutton & Company. $1.00.

It will be remembered that J. B. S. Haldane took Daedalus as a symbol when he painted his extravagant picture of science and the future, and that Bertrand Russell selected Icarus to typify the dangers for the future which science may hold. In

(Continued on page 28

Our Young People and Others

Conducted by Granville Hicks

EPISCOPAL STUDENT WORK

The National Student Council of the Episcopal Church is doing extensive work of a noteworthy character in many colleges of the country. In more than fifty college centers Episcopal churches are carrying on student work under the direction of this council, which also publishes a bulletin and conducts district and national conferences. The national conference is held triennially and will take place this year in Racine, Wis., from June 18 to 24.

The program of each day will include a number of Bible classes, from which a choice can be made, discussion groups, a forum meeting of the entire conference, business meetings, and an evening vesper service with student leaders followed by a lecture. Bishop Johnson, Bishop Reese, and Bishop Parsons will be among the speakers. Rev. George Craig Stewart of Evanston will deliver the evening lectures, and it is hoped that Bishop Roots of China will give the closing address.

The general theme for the conference will be the place which the Episcopal Church can occupy in the lives of students. The first group of questions on the program deal with the relation of a college education to religion. The second group is intended to bring out the need for churches, the place of students in the church, and the position of the Episcopal Church. The third division contains questions about the obligation the church lays upon its members in their lives on the campus and in their preparation for citizenship. Under the fourth and fifth headings are questions about how the church can help the world and how the student can help the church.

Perhaps the most interesting thing about all this is the fact that the Council has issued a good-sized booklet, copies of which have gone to each local organization. In this book are all the questions to be discussed at Racine, and after each set of questions there is a page prepared for a report on the local group's discussion. It is hoped that each local group will discuss these questions and then will send in its report. In this way it is assured that delegates to the conference will have thought on these matters themselves and will be able to present accurately the views of their fellow students. In addition the reports will give the committee in charge of the conference a basis on which to plan discussions, since it will be known where the greatest student interest lies.

In addition to the questions and report blanks the booklet contains more than twenty pages of quotations intended to stimulate discussion on the topics listed. This method of preparing for a conference commends itself to any one who has ever dealt with student gatherings. If the local organizations will follow out the suggestions contained in the booklet, the conference should be unusually important and fruitful. It will be interesting to watch for reports of the conference in order to discover if the plan is as successful as at first glance it would appear likely to be.

* *

FOR A STRONGER MINISTRY

Miss Ruth Owens, chairman of the devotional department of the Union, is making a campaign to win recruits for the ministry, as was stated in a recent issue of the *Leader*. As part of this enterprise Mr. Tracy Pullman, who has studied at St. Lawrence and is now at Bates College, has written a letter to Unioners who are interested in the ministry or in other forms of church work. Thinking that it will be of interest to readers of this page, we publish it below:

"Question—What is the matter with the young people of to-day? Answer—Nothing, except that we as a group are asleep. We have not come to a realization of the power that is ours if we will accept the challenge that the modern world offers to us. The policies of church, school, state, and social life that are forming to-day will be ours to live under for the rest of our life. Why do not we young people get in and help to formulate these policies that are going to mean so much to us?

"A group of us have realized that there are a large number of young people who are interested in such things, and we have resolved to unite that group if possible within the greatest sphere of influence and opportunity that the world contains to-day—the Christian Church. We have selected you upon confidential advice as one of those who are intersted in such things as I have suggested above.

"Nowhere is it more true than in the Christian Church that the world belongs to Youth. To-day more than ever before people will listen to and respect earnest, serious, young people. We have a new church to-day, a church which has broadened out into various and varied fields of activity. No longer does the minister or the church worker have to be peculiar or different. He or she can live a perfectly normal life in his community, serving and being served in a manner equaled in no other profession.

"May I become very personal? I started studying for the ministry not at all certain that that was what I wanted to do. And after two years of theoretical studying, I was certain that I wanted nothing to do with it. But I took a parish two summers ago, and before the summer was half over I was just as certain that I wanted to stick to it. I discovered the inestimable joys of public service, confidence, and leadership. My church, my preaching, my work with the young people, have been the greatest things that have ever come into my life, and I look forward to my week-end trips up from college to Kingfield, Maine, as rare opportunities. I've discovered that a minister or church worker can be perfectly natural and human, and can make out of the profession a real man's or woman's job that will bring a life of greatest compensation.

"We want you to consider the call of the Christian Church, the Universalist Church in particular, to this great work. If you are interested in either the ministry or any other form of church work, won't you get into touch with me at Bates College, Lewiston, Maine, or with Miss Ruth Owens, Congress Square Universalist Church, Portland, Maine? We want to crowd our theological schools with earnest, red-blooded young men and women. We want you and all others like you to help us push this program and to help build our church up to the levels of service and leadership that she has the right to occupy. Our laymen are helping to raise two million dollars for church work. But that is useless without the man and woman power to take the active lead. Let us supplement this great financial drive with a spiritual drive that sha'l double the enrollment at St. Lawrence, Tufts, and Ryder. If we can help you in any way, answer any questions, clear up any doubts in your mind, we are ready and glad to help."

For the Quiet Hour

These qualities of the Beatitudes, as basic qualities, have an indispensable contribution to make in every personal relation. For their possession means, inevitably, that one has a better self to give in friendship, is better able to receive from his friend, better able to call out the best in his friend, and has better learned the secrets of an increasing joy in personal life. Every one of these qualities will make a friendship richer; the lack of any one will detract from its strength and beauty.

Henry Churchill King.

As a little child I have trembled to cross at night the courtyard of a lonely country mill. Every little object that moonlight or starlight revealed in other than natural proportions was a source of fear and seemed to hide shapes terrible to childish flesh and blood. But if my little hand was laid in the large hand of my father, I could cross the courtyard as gleefully and carelessly at night as at noonday.

A. L. Fairbairn.

God's way of forgiving is thorough and hearty, both to forgive and to forget; and if thine be not so thou hast no portion in His.

Robert Leighton.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

BLACKMER HOME GRANDCHILDREN

It was after seven o'clock in the evening of May 20, 1905, when my first meal in the Blackmer Home was just over, that the servant announced the arrival of Mr. Satoh and Tame with her baby. Up from the table we jumped and in they rushed, smiling and happy, bearing little Takeshi, the first Blackmer Home grandson, exactly eighty-five days old. Less than a year rolled by when Masu, Miss Osborn's first ward in the little Japanese Home in Iidamachi, whose wedding was the first to be celebrated in the Blackmer Home parlor, climbed the hill and laid baby Shizu, the first Blackmer Home granddaughter, on Miss Osborn's bed, where she immediately became the center of attraction for the entire family.

Takeshi is now a noble Christian young man, a student in Keio University, and Shizu is one of the faithful teachers in the Midori Kindergarten and a very acceptable worker in the Iidamachi Sunday school, both as an organist and a teacher.

Since the early days many grandchildren have been added to the list. It was not possible to get exact statistics, but a count of those really known revealed 119 living.

Tada Moto Uda was our only victim of the great disaster. With his mother, our Ai Shoji, he was at the seaside resort whither they had gone for his health, when the shock came. Crushed by the ceiling of the fallen house, he never spoke again. His mother, pinned down by beams and rafters, lay unaided for five long hours, by the lifeless body of her first-born, an only grandson, the future hope of his family. His two little sisters, rescued from their burning home in Tokyo, have since become members of our Sunday school.

Not long before my return it was my great pleasure to dine with Teiko Imai Hirano and her family. A low Japanese table was set for the children while father, mother and guest were seated at a high table near. When all was ready to serve the father said, "To-night I will return thanks." Little Kazu, two and one-half years old, anxious to do the honors of the occasion, piped up "I will," and folding her tiny hands repeated a few words so rapidly that they were difficult to understand, but which revealed the daily custom in this Christian family of taking turns.

What a joy it has always been to visit the home of Mitsu Morooka! Left a widow with five little daughters when Momoyo Yo was only a tiny baby, she has given them the most careful training. They serve her guests with an alacrity and a politeness that would be an excellent example for many an older person to follow. Rei, the eldest, will finish high school in March, and there already arise problems as to her future. Is it better for her to continue her education, or to begin a home of her own? queries her anxious mother.

Of about the same age is the daughter of Sawa Yamazaki Okada, whose mother used to bring her to the Home when she was a baby, carrying her on her back as the most of the children are carried in Japan. She, too, is fatherless. During her first year in school, her mother came back to the Home to take a course in kindergarten training.

For almost a year Tei's dear little boy has been the youngest, but only a few days before the Tenyo Maru sailed, came a postal from Fukuoba saying that a boy baby had come to the home of Hisayo Fujii. Up to the present knowledge he bears the honor of the youngest in the family.

And so I might go on, telling of many others if space permitted. It was my good fortune last fall before leaving Japan to meet about sixty of these grandchildren. When I looked into their faces and saw the loving friendliness reflected I felt that they were being taught to think of the Home with a beautiful reverence. It has been one of the great aims of our work to help young women become Christian homemakers, and it is very likely that in the years to come many of the Blackmer Home grandchildren will arise and call it blessed.

M. Agnes Hathaway.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

SABBATH SCHOOL UNION MEETING

At the February meeting of the Sabbath School Union of Boston, held in the First Church at Cambridge, the program was devoted to the general subject, "The Easter Service in the Church School." Mrs. Stella Marek Cushing gave a talk on the production of religious drama, supplementing which an Easter pageant, "His Spirit Lives," was presented by members of near-by church schools. A brief interpretation of the Easter service, "The Kingdom of Love," issued by the General Sunday School Association for 1925, was also given by Miss Susan M. Andrews.

* *

PAAVO'S GOOD SENSE

Paavo Nurmi, superman from Finland, greatest runner in all history, has set us all a good example in common sense and firmness. He came to Boston for the special purpose of breaking the world's record for a two-mile run. He was in prime condition; a great throng had gathered to cheer him on; another multitude waited outside to catch the news of his achievement; but before his exhibition he decided that he would make no attempt that night to establish a record. His reason was sufficient. The building was not properly ventilated, and he knew that he could not make a supreme effort without serious injury. He gave the crowd their money's worth but he cut no seconds from the record.

I wonder what would happen if public speakers were as insistent as Nurmi on proper atmospheric conditions. Certainly we do wear ourselves out trying to do good work when the janitor has made it absolutely impossible. I traveled a hundred and fifty miles one day (at serious expense of both cash and energy) to hold a conference with some church school officers and teachers. They had sent urgent appeals for the meeting and they came with evident intention of receiving a good deal of help. The room in which we met, however, was smoky, dusty, dirty, and filled with ancient air sadly overheated. I implored the janitor to open the windows, but I could induce him to give us only a few small cracks and those for only a little while. I worked hard; but neither speaker nor any listener was more than fifty per cent efficient. We all felt oppressed, weary, suffocated. What a dreadful waste!

If ministers had the wisdom and the self-assertion of the little Finn, the Kingdom of Heaven would much sooner appear. I go into churches Sunday after Sunday and marvel that the pastors will accept such handicaps. Auditoriums filled with dead air! No wonder they are not filled with live people! No wonder that the faithful few doze and nod even while the struggling preachers deliver their most thrilling passages! Many a church thinks that it needs a new minister when it really needs a new sexton. "I can't seem to get it over," one of the brethren, really gifted, confessed to me. Of course he couldn't with his audience stifled and enervated by the same air that had put them asleep a month before. Demosthenes could have done nothing in some churches that I know. He spoke in the open.

The Wanderer.

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THE EASTER SERVICE

Copies of the Easter Service, "The Kingdom of Love," have been mailed to each church school superintendent and to each minister. Additional copies will be sent upon request.

Among Our Churches

Church News and Interests

PERSONAL

Miss Hester Cushing, pastor's assistant at Haverhill, Mass., has been ill and will not be able to resume her work during the present church year.

Rev. Charles C. Conner and Rev. Mary Andrews Conner have accepted the pastorate of the three churches at North Adams, Adams and Cheshire. They will reside in North Adams, in which place they have bought a house. Mr. Conner will look after North Adams and Cheshire, while Mrs. Conner will take care of the church at Adams.

Dr. and Mrs. Arthur W. Peirce of Dean Academy, Franklin, sailed from New York last week on a three months cruise of the Mediterranean.

OUR HEADQUARTERS STAFF

Dr. Leroy W. Coons spoke before the Rotary Club of Malden on Wednesday, Feb. 25, on "America's Mission in the Light of her Origin."

Dr. Harold Marshall preached at the Charlestown Church, Feb. 15.

Rev. Roger F. Etz supplied the pulpit of the Congress Square, Portland, Church, Feb. 15.

Dr. John Smith Lowe is on a three weeks Western trip, preaching at a great Sunday night meeting in Chicago, March 1, visiting Rochester, Minn., and various points in Illinois and Ohio.

Connecticut

Norwich.—Rev. A. Norwood Foster, pastor. Our pastor recently exchanged pulpits with the pastor of the First Congregational Church. The choirs and organists also participated in the exchange of the day. The old First Parish here dates from the early colonial time of 1660 and through its first minister is historically related to Thomas Hooker of Hartford. Through invitation of the local pastor at the time, John Murray preached from the pulpit of the same parish while journeying to Boston in 1772. Universalism has been recognized here from that time, and the intervening years have not failed to witness numerous friendly courtesies.

Georgia

Atlanta.—Rev. Ernest J. Bowden, pastor. Last year the president of the National Alliance of the women of the Unitarian Church and the president of the Woman's National Missionary Association of the Universalist Church were honored guests of the local circle of women. Recently, Dr. William I. Lawrance, the Sunday School Field Secretary and the Secretary of the Educational Association of the Unitarian Association, spoke to us. On Friday evening, Feb. 13, the Y. P. C. U. gave a valentine banquet in honor of Dr. Lawrance. Matilda Garber, the president, set the ball rolling with a toast to "Our Friends," and lively speeches followed in quick succession. Dr. Lawrance made the address of the evening. Sunday, Feb. 15, was Young People's Day, and Matilda Garber conducted the morning services, assisted by Griffith Edwards, Waldo Rasnake and Robert Wilkins. The choir was composed of ten girls from the Y. P. C. U. At six p. m. supper was served downstairs, and after a pleasant hour spent in amusements all adjourned to the main auditorium to witness the pageant of "The Story of Joseph," the work of one of the women of the church, Mrs. Faulkner. Following the pageant Dr. Lawrance conducted a Sunday School Workers Conference, giving many helpful and practical suggestions. Monday evening was the date for the regular literary evening, inaugurated by the pastor, Dr. Bowden, which is proving of great value. It was held at the home of Mrs. Ira J. Freeman. This was the fifth of the series and Longfellow was the poet discussed by Dr. Bowden. Dr. Lawrance, the honor guest of the evening, gave a talk on his personal acquaintance with the brother of the poet, Samuel Longfellow, and told of his visits to the home of this poet and hymn writer.

Illinois

Urbana.—Rev. Ray Darwin Cranmer, pastor. We have received five members into the church since the last report was sent. The new pipe organ is now installed and was used for the first time Feb. 15 for the regular morning service. It is a beautiful instrument, and has given to our church just the atmosphere it needed to make it one of the most beautiful and most worshipful churches in our denomination. The organ will be officially dedicated with an appropriate service in the near future.

Iowa

Waterloo.—The new pastor, Rev. Willard O. Bodell, is busily engaged in getting acquainted with the church family. Several months elapsed between the going of Mr. Raspe and the coming of Mr. Bodell. During this time the church has had a supply speaker practically every Sunday. Interest in the Sunday school has been maintained through the loyal work of the superintendent, Miss Dorothy Weatherwax. Mrs. L. A. Cobb, though not a member of our church, has kept together a band of twenty or more young people by weekly practise, so that the choir has become the pride of the church. There seems to be a growing interest in all departments—the Ladies' Social Union, the Sunday school, the Clara Barton Guild, the Comrades, and last, but not least, the Y. P. C. U., which has recently been organized with a membership of thirty live wide-awake young people. There has been a noticeable increase in attendance at each service of worship, as well as in the Sunday school. The pastor has organized a Bible class, also a teacher training class. Special services will be held during the Lenten season, and several have signified their intention of uniting with the church soon. The church gave a reception and dinner in honor of the new pastor and family on Wednesday evening, Feb. 18, which was largely attended.

Maine

Fairfield.—Rev. Roderick J. Mooney, D. D., pastor. Early in the winter, when the pastor was planning for his winter's work, he invited the two principal ministers to lunch with him. After luncheon he brought up the question of what was the best thing to do during long winter evenings to attract the people to service, and proposed community services in each of the churches in rotation, the preacher to be some other than the pastor of the church in which the services were being held. These services were begun in the Universalist church with the Baptist pastor as preacher, and have been held for the past six weeks with capacity houses. There has been no sensational advertising, nor extra singing by special singers, nor outside preachers, with one exception, when Rev. C. H. Pennoyer occupied the pulpit of the Universalist church, and all took their part in the services. The effect of these meetings has been to increase the attendance at the morning services in each church, with a very marked increase in Sunday school.

Massachusetts

Gloucester.—Rev. John Clarence Lee, D. D., pastor. At the communion service Feb. 15, ten new members were received. Several of these were of the number whose interest was awakened by the recent Community Religious Campaign, conducted by the Universalist, Congregational, Baptist and Methodist churches unitedly, with Mr. Lewis E. Smith as the evangelist. A most harmonious spirit was manifested, and every church was benefited. The men of our church have just given a supper that was a great success. They did the entire work of cooking and serving, while over 200 men and women enjoyed the roast turkey and other delicious viands. The chairman of the committee was B. Kittredge Stacey, who was aided by a large force of willing workers. The Ladies' Society is constantly busy with good works, under the presidency of Mrs. C. Parkhurst. Several suppers have been given by them, and the annual sale produced $600 in one day. On Young People's Sunday, the service was taken by the Y. P. C. U., those par-

ticipating being Frank B. Chatterton and the Misses Lena Foster, Martha Pew, Charlotte Read and Mildred Read, who acquitted themselves admirably. The organ recitals given every Sunday afternoon by our organist, George B. Stevens, attract large audiences and present some of the finest classical music. The recitals will continue until Easter. Mrs. John Clarence Lee, who recently returned from her sojourn in Syria, has given her new lecture, "A Visit to an Eastern King," for the benefit of the Ladies' Society, to an audience that filled the church. She had the rare experience of being entertained in the ancient palace of the Druses, at Mukhtara.

South Acton.—On March 1 the pastor of this church, after a most successful pastorate, entered upon his new duties at North Attleboro. On Sunday evening, Feb. 22, at a union service with the Congregational church he delivered an illustrated lecture, Billings' "Abraham Lincoln," to a large audience. The annual turkey dinner under the auspices of the L. S. C. was held on Feb. 23, when the vestry was filled to the limit. Following the dinner Mr. Lewis C. Hastings, chairman of the board of trustees, in behalf of the members and friends of the church, West and South, presented Mr. and Mrs. Harvey in appreciation of their work in the church and the community a mahogany tea wagon. After-dinner speaking by the pastors of the several churches in Acton was enjoyed by all. On Wednesday evening the classes of young men and young women of the church school, of which Mr. and Mrs. Haney have been the respective teachers, entertained them in the church vestry and presented each with appropriate gifts. The hearty good wishes of the parish and community attend them.

Nova Scotia

Halifax.—Rev Oluf Tandberg, pastor. The annual meeting of this church was held on Wednesday, Feb. 18. Reports showed that the whole church had been active during the year, and that, in spite of adverse civic, social and economic conditions, it had held its own. Nine new members were received into the corporation, having previously been received into the church. Several members passed away during the year, among them the chairman of the vestry, Alfred Elliot, H. V. McLeod, a former member of the vestry, and Mrs. J. E. Schafer. Suitable resolutions were adopted at the annual meeting on the occasion of Mr. Elliot's passing. The young people of the church are coming to the fore, a fact which was clearly recognized at the annual meeting. The vestry, as now constituted, is made up mostly of the younger element.

Pennsylvania

Scranton.—Rev. W. H. McGlauflin, D. D., pastor. The annual meeting of the church was held Feb. 4. The usual supper preceded and was enjoyed by seventy-five of the membership. Reports from the various organizations showed healthful progress. The Women's Association had received during the year $1,006.90. The Universalist Comrades reported receipts of $546.30, the Young People's Christian Union $188.50 and the Sunday school $280. The total collections from all departments for the year were $8,346.78. Comforting balances were left with all bills paid. The benevolences for the year included, for our Japan work $249.30; Near East Relief $257.75; for Murray Grove $443.00; State and General Convention quotas $283.15, and the total for all benevolences and missionary work was stated as $1,460.20. Dr. McGlauflin reported the number of families as ninety, church members 155, a net gain of eleven for the year. The Sunday evening illustrated lecture courses given by the pastor and backed by the Comrades are a continuing success. Dr. McGlauflin is president of the Scranton Ministerial Association, a body of Protestant clergymen of many denominations with a membership of more than 100. He is president of the Unity Club, a social and literary fellowship. He is in full membership of the Young Men's Christian Association; a member of the Scranton Chamber of Commerce; and chaplain of the New England Society of Northeastern Pennsylvania. He has recently given several addresses in local churches of the city and before various clubs. Apropos of the Laymen's Banquet last January in New York, attended by four of our parishioners, one of whom, George B. Jermyn, made a contribution of $1,000, Dr. McGlauflin on Feb. 8 preached on the coming denominational campaign, and the congregation with enthusiasm voted to join the endeavor. We are pleasantly anticipating for the coming spring, the meeting in Scranton of both the Susquehanna Association of Universalists and the Pennsylvania State Convention.

Reading.—Rev. L. Griswold Williams, pastor. A resolution calling upon Governor Pinchot and representatives in Harrisburg to do all in their power to abolish child labor, and to bring about the adoption of the twentieth amendment to the Constitution, was unanimously adopted at the morning service on Feb. 8. The action on the part of the congregation came at the close of a sermon on "The Abolition of Child Slavery" by the pastor. Mr. Williams is giving readings from seven modern poets and two dramatic services Sunday evenings during Lent.

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BOOK REVIEWS

(*Continued from page* 24)

like manner Dr. Schiller, who believes that man has happiness within his grasp if he will only understand how it may be obtained, borrows from the classical fable of Tantalus the title for his contribution to the collection of slim, blue-bound books which the Dutton Company is publishing.

Dr. Schiller begins his argument for eugenics by stating that civilization is not a result of evolution. Man has not developed to any appreciable extent so far as his structure is concerned. What he has he owes to institutions. This means that civilization might be wiped out, whereas gains due to structural improvements could not be so easily lost. Indeed, civilization would go down if it were not for leaders. But civilization, by preserving the unfit and by offering intelligent people every inducement to have small families, is tending to destroy just those strains that are the source of leaders. The only remedy is, of course, a conscious effort to improve the quality of the race, the program of eugenics. Dr. Schiller is not particularly hopeful, but he is not entirely without hope. He believes that man will muddle along, counteracting the biologically unsound influence of civilization enough to preserve our inheritance, but not achieving the really glorious future that is possible.

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The Beacon Hymnal

The Beacon Press. Boston. Price $1.00.

A hymnal for church schools, young people's services, etc. It contains a wide range of hymns expressive of modern ideals such as brotherhood and service, world fellowship, social justice, democracy, peace—all especially adapted to the minds and needs of young people.

The musical settings are selected with careful discrimination and have dignity, worth and appropriateness. Among the few new compositions in the book "Gannett" and "Avanti," by Harvey Loy, and an Eastern carol by Walter S. Swisher are especially good.

The service section of the book is unusually complete.

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Character Building in a Democracy

By Walter Scott Athearn. The Macmillan Company. $1.75.

Dr. Athearn is Dean of the School of Religious Education and Social Service in Boston University and this little book is a compilation of the Washington Gladden Lectures for 1924. He deals with "spiritual illiteracy" and its remedies, the evolution of the church school, the organization and supervision of religious education, the selection and training of religious teachers and all such problems of administration, control and leadership which must be met by those who are undertaking the task of building a Christian citizenship. The book is primarily intended for the layman rather than the technical expert.

* *

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new. It ought not to seem strange, however, when we come to think of it, for surely the Thomas Potter farm, with all its sacred associations, belongs, not to a part, but to the whole, of our denomination.

The present increase in membership results from invitations sent out for two years to Ladies' Aid Societies, Mission Circles, Sunday schools and Young People's Unions. Any auxiliary organization of any local church is allowed to join upon the payment of one dollar for the year. Over a hundred passed resolutions of interest and paid their fees year before last and over two hundred last year.

The money thus paid is, in the aggregate, quite a help to the Murray Grove Association. A more important matter,

however, is the development throughout the entire Church of a sense of proprietorship in the shrine of Universalism.

* *

DEATH OF REV. W. R. ROWLAND

Rev. W. R. Rowland, pastor of the Universalist churches of Blanchester and Cuba, Ohio, was taken suddenly ill on Saturday, Feb. 21, in Cuba, soon after arriving there from his home in Blanchester. He remained unconscious until Wednesday, when he rallied slightly, though unable to speak, and there seemed some hope that he might recover, but he died on Friday, Feb. 27.

* *

SHALL WE COMMIT SUICIDE?

We have a number of copies of a leaflet by the Rt. Hon. Winston Churchill, former First Lord of the Admiralty and Secretary of War for Great Britain, and Chancellor of the Exchequer in the present British government—dealing in a most interesting and illuminating way with the problem of war and peace. This is a document of unusual value. Copies will be supplied to the discriminating and informed who think enough about it to ask for it.

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* *

CHURCH MEMBERS REPORTED IN 1925

Previously reported	25
Urbana, Ill.	5
Gloucester, Mass.	10
Total	40

* *

CHRISTENINGS

Previously reported, 3. Eaton, Ohio, 1; Eldorado, Ohio, 1. Total 5.

Notices

MAINE FELLOWSHIP COMMITTEE

Granted license as minister to Harold I. Merrill and Carleton B. French.

Granted license to ordained clergymen to Rev. John Branch (renewal) and Rev. Montford S. Hill.

Granted letter of transfer to Rev. Harriet B. Robinson to Vermont.

Accepted letter of transfer of Rev. Charles Easternhouse and Rev. Wm. A. Garner, both from Illinois.

Allen Brown, Secretary.

* *

UNIVERSALIST CLUB OF BOSTON

Rev. Fred Field Goodsell, of California, will take the place of Dr. A. K. Jennings, as speaker at the Club's meeting on March 9, 6.30 p. m., Hotel Bellevue, taking the same subject—the work of the W. M. C. A. in Turkey in co-operation with the government. A Turkish-American Y. M. C. A.-Mohammedan-Christian work among the boys and young men.

Mr. Goodsell went to Turkey in 1907. After one term in the Central Turkey Mission he spent three of the war years in service under the Y. M. C. A. among Turkish prisoners in Russia. In 1919 he returned to Constantinople, where he has served as the head of the Language School and president of the School of Religion. In the summer of 1924 he was made Field Secretary for Turkey, visiting the different parts of the field and helping to co-ordinate the work. He is now in America on a very brief visit, having come to address the Washington convention and to consult the Board on affairs in the Near East.

Guests welcome at the regular charge, $2, by notice in advance to the secretary, James D. Tillinghast, 6 Bellevue Avenue, Cambridge.

* *

DAILY SERVICES AT KING'S CHAPEL

March 10-13. Theological Schools Week. Tuesday: Rev. Albert C. Knudson, D. D., Boston University School of Theology. Wednesday: President George E. Horr, D. D., LL. D., Newton Theological Institution. Thursday: Professor William Wallace Fenn, D. D., Harvard University Theological School. Friday: Professor Angus Dun, B. D., Episcopal Theological School, Cambridge.

March 17, 18, 19, 20. Rev. Cornelius Woelfkin, D. D., Park Avenue Baptist Church, New York.

March 24. Rev. Abbot Peterson, First Parish, Brookline, Mass.

March 25, 26, 27. Rev. James Gordon Gilkey, South Congregational Church, Springfield, Mass.

March 31. Rev. Alexander Maccoll, D. D., Second Presbyterian Church, Philadelphia, Pa.

* *

OHIO FELLOWSHIP COMMITTEE

Rev. J. Lehr Walbach has been transferred to the Congregational Church.

Sara L. Stoner, Secretary.

* *

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* *

MERRIMAC VALLEY CONFERENCE

The Merrimac Valley Conference will meet on Wednesday, March 18, at the First Universalist Church, Lowell. It will take the form of an Institute of Religious Education conducted by the Massachusetts Universalist Sunday School Association.

Conference opens 10.30 a. m. There will be two speakers in the morning.

12.15 Lunch.

1.30 Business.

Two speakers in the afternoon followed by discussion.

Hattie B. Collins, Secretary.

* *

CALENDAR OF CHURCH YEAR

The Board of Trustees of the General Convention has adopted the following denominational calendar for the church year 1924 and 25 as recommended by the Council of Executives.

1925

April 12, Easter.
April 26, Women's Day.
May 10, Mother's Day.
May 17, Educational Day.
May 24, Memorial Sunday.
June 14, Children's Day.

Obituary

Harriet A. Paul

Miss Harriet A. Paul of Newfields, N. H., daughter of Amos and Harriet Randlet Paul, died in Boston, Jan. 25, 1925, and her body was taken home to the family lot for burial.

The Paul family has long been prominent in Rockingham County. Harriet's father was a most influential founder of the Universalist church in Newfields, and his daughters have continued to be its advisers, trustees, and benefactors. Two years ago they placed in the steeple of the church a bell inscribed to their father's memory. Miss Paul was a trustee of the Newfields Public Library, selecting with excellent taste many books. She was also identified with many a good cause in Boston. A beautiful spirit has cast aside a beautiful body, after a long illness and a valiant fight for health. A devoted sister is left lonely and the whole community will miss her.

Mrs. Harriet M. Sneath

Mrs. Harriet M. Sneath died in Amesbury, Mass., Jan. 8, 1925, aged seventy-six years.

Mrs. Sneath was the widow of William Sneath, who died about five years ago. She had for many years been a devoted member of the Universalist church in Amesbury. For some years she had been totally blind. She leaves a brother, George Henry Biddle of Newburyport, and a sister, Mrs. Elizabeth Carr, of Amesbury.

Mrs. Sneath's love for her church is generously expressed in a gift of $700 for its use, to be administered by the Woman's Sewing Circle.

Funeral services were conducted by her pastor, Rev. Frank S. Rice.

F. S. R.

Helen Clark

Miss Helen Jane Clark died Monday, Dec. 29, 1924, at the home of her sister, Mrs. Clayton M. Parke, in Gloversville, N. Y., at the age of eighty-two years. The funeral was held Thursday, Jan. 1, at All Souls Universalist Church, Rev. Dewitt C. Reilly officiating. The body was placed in the vault at Prospect Hill Cemetery and later burial will be made at Woodlawn, Hamilton, N. Y.

Miss Clark was the daughter of Mr. and Mrs. Henry Clark, of sturdy New England stock of pioneers and one of the most prominent families of Madison County, N. Y., where the greater part of her life was spent. She devoted herself unselfishly to her parents, and after her mother's death, which occurred in 1895 at their home in Hamilton, N. Y., she and her aged father went to Gloversville to live with Mrs. Parke. The father died in 1899 in his ninety-sixth year. Beside the sister mentioned, Miss Clark leaves one brother, Linn Clark of Oneida, N. Y.

Miss Clark was a member of All Souls Universalist Church of Gloversville, an active member of the Sunday school, Ladies' Aid Society and Missionary Society. She loved her Church and all that pertained to it.

Mrs. Sarah Floyd Brown

At the unusual age of ninety-four years, five months and twenty-six days, Mrs. Brown was called to the higher life Feb. 5, 1925. She was born in West Lebanon, N. H., Aug. 10, 1830, the daughter of Benjamin and Marcia Floyd. She married Albert Brown Jan. 13, 1855, and resided at Springfield, Vermont, where she was a member of the Springfield Universalist church for many years and with her husband one of its most active workers and supporters. In 1892 she went to New Jersey and remained with her daughter, Mrs. Herbert Ellis of Trenton, until she went to her other daughter, Mrs. Fred Hodgman of Elston St., Somerville, with whom she has lived for twenty years. Besides Mrs. Ellis and Mrs. Hodgman, she leaves a brother, now eighty years of age, in Windsor, Vt.

Mrs. Brown was a most interested and loyal Universalist, attending the Porter Square, Cambridge, Church as long as her health permitted, and retaining the active use of her faculties until the very last. She was an inspiration and help to all who came in contact with her. She was a constant reader of the *Universalist Leader*, and could repeat the contents of the latest number. She could tell the locations of most of our ministers, and denominational news was always at her ready memory.

Funeral services were held at North Cambridge Feb. 7, and at Springfield, Vt., in her home church on Feb. 9, conducted by Rev. Robert A. Nunn, recently settled at that church.

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Crackling

Between coal and oil as fuel there is keen competition, according to the heating experts, and the consumer is said to be benefiting therefrom. There is another sort of fuel competition in New York, and that is not so rosy.

"Well, I won the prize again this month," the janitor tells his cronies.

What prize? Why, his landlord owns four apartment houses and there is a janitor in each, and every month there is a prize for the janitor who uses the least coal.—*New York Times.*

* *

"Rose," said a Virginia housewife to her old colored cook, "I want you to have an unusually nice dinner to-morrow, for it is my husband's birthday."

"'Pears to me," replied the cook, in a tone that suggested a protest against the too frequent occurrence of such festal events, "'Pears to me dat husband of yours had a burfday 'bout dis time last year, didn't he?"—*Exchange.*

* *

A well-known author was vainly endeavoring to write the other morning, when he was repeatedly interrupted by his six-year-old son. "If you ask me one more question," the harassed writer declared at last, "I will go out and drown myself."

"Father," came the small voice, "may I come out and see you do it?"—*Dublin Evening Herald.*

* *

Scientists have unearthed five glyptodons, not to mention a scelidotherium, on the Argentine pampas. That probably marks the spot where the aboriginal Patagonians threw away their old cross-word puzzles.—*New York Herald Tribune.*

* *

Professor Brown: "What's that? Spell my name? Certainly. B for Brontosaurus; R for Rhizophoracaea; O for Ophisthothelae; W for Willugbaeya; and N for Nucifraga."—*Punch (London).*

* *

"Come, come," said a kind old gentleman to a little boy who was crying. "What is the matter?"

"I've been playing truant, and just remembered it's Saturday."—*Exchange.*

* *

Barber: "Your hair is very harsh and dry, sir."

Voice-Culture Expert: "So is your voice; but I didn't like to mention it."—*Sydney Bulletin.*

* *

"What's the excitement in the Congressional Library?"

"Seems a Congressman wandered in."—*Louisville Courier-Journal*

*

Boss: "The last boy I had was worth twice as much as you."

Store Boy (timidly): "Please, sir, did he get it?"—*Good Hardware.*

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Dr. Frank Adams, long at Elgin, Ill., is now minister of the Church of Our Father at Detroit, Mich. He is State Chaplain of the American Legion of Illinois and was a captain in the National Army during the War. He takes a commanding place to-day as a leader in peace and reconstruction.

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